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Northern Antiquities,

VOLUME II.

Tranſlation of the EDDA, and other Iſlandic Pieces.

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Northern Antiquities:

OR,

A DESCRIPTION

OF THE

Manners, Cuſtoms, Religion and Laws

OF THE

ANCIENT DANES,

And other Northern Nations;

Including thoſe of

Our own SAXON ANCESTORS.

WITH

A Tranſlation of the EDDA, or

Syſtem of RUNIC MYTHOLOGY,

AND

OTHER PIECES,

From the Ancient ISLANDIC Tongue.

In TWO VOLUMES.

83188

TRANSLATED

From Monſ. MALLET's *Introduction a l' Hiſtoire de Dannemarc*, &c.

With Additional NOTES

By the Engliſh Tranſlator,

AND

Goranſon's Latin Verſion of the EDDA.

VOLUME II.

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THE AUTHOR'S INTRODUCTION TO VOLUME THE SECOND.

I KNOW not, whether among the multitude of intereſting objects which hiſtory offers to our reflection, there are any more worthy to engage our thoughts, than the different Religions which have appeared with ſplendour in the world.

It is on this ſtage, if I may be allowed the expreſſion, that men are repreſented, as they really are; that their characters are diſtinctly marked and truly exhibited. Here they diſplay all the foibles, the paſſions and wants of the heart; the reſources, the powers and the imperfections of the mind.

It is only by ſtudying the different Religions, that we become ſenſible how far our natures are capable of being debaſed by prejudices, or elevated, even above themſelves, by ſound and ſolid principles. If

the human heart is a profound abyſs, the Religions that have prevailed in the world have brought to light its moſt hidden ſecrets: They alone have imprinted on the heart all the forms it is capable of receiving. They triumph over every thing that has been deemed moſt eſſential to our nature. In ſhort it has been owing to them that man has been either a Brute or an Angel.

This is not all the advantage of this ſtudy: Without it our knowledge of mankind muſt be extremely ſuperficial. Who knows not the influence which Religion has on manners and laws? Intimately blended, as it were, with the original formation of different nations, it directs and governs all their thoughts and actions. In one place we ſee it enforcing and ſupporting deſpotiſm; in another reſtraining it: It has conſtituted the very ſoul and ſpirit of more than one republic. Conquerors have frequently been unable to depreſs it, 'even' by force; and it is generally either the ſoul to animate or the arm to execute the operations of politics.

Religion acts by ſuch preſſing motives, and ſpeaks ſo ſtrongly to mens moſt important and deareſt intereſts, that where it happens not to be analagous to the national character of the people who have adopted

it; it will ſoon give them a character analogous to its own: One of theſe two forces muſt unavoidably triumph over the other, and become both of them blended and combined together; as two rivers when united, form a common ſtream, which rapidly bears down all oppoſition.

But in this multitude of Religions, all are not equally worthy of our reſearch. There are, among ſome barbarous nations, Creeds without ideas, and practices without any object; theſe have at firſt been dictated by fear, and afterward continued by mere mechanical habit. A ſingle glance of the eye thrown upon ſuch Religions as theſe, is ſufficient to ſhow us all their relations and dependencies.

The thinking part of mankind, muſt have objects more relative to themſelves; they will never put themſelves in the place of a Samoiede or an Algonquin: Nor beſtow much attention upon the wild and unmeaning ſuperſtitions of barbarians, ſo little known and unconnected with themſelves. But as for theſe parts of the world, which we ourſelves inhabit, or have under our own immediate view; to know ſomething of the Religions which once prevailed here and influenced the fate of theſe countries, cannot ſurely be deemed unintereſting or unimportant.

Two* principal Religions for many ages divided between them all theſe countries, which are now bleſſed with Chriſtianity: Can we comprehend the obligations we owe to the Chriſtian Religion, if we are ignorant from what principles and from what opinions it has delivered us?

I well know that men find employment enough in deſcribing one of theſe two ſyſtems; viz. that of the Greeks and Romans. How many books on their ancient mythology hath not that Religion occaſioned? There have been volumes written upon the little petty Divinities adored only in one ſingle village; or accidentally named by ſome ancient author: The moſt trivial circumſtances, the moſt inconſiderable monuments of the worſhip preſcribed by that

* Our Author ſays TWO RELIGIONS, meaning, 1. The Polytheiſm of GREECE and ROME, and, 2. The Druidical Religion of the CELTS: which laſt he erroneouſly ſuppoſes to be the ſame with the Polytheiſm of the Scandinavians of GOTHIC Race. The truth is, the ancient Pagan Religions of Europe may be claſſed more properly thus. 1. The Polytheiſm of GREECE and ROME, &c. 2. The Druidical Religion of the CELTIC nations. 3. The Polytheiſm of the TEUTONIC and GOTHIC nations. 4. The Pagan Religion of the SCLAVONIAN nations. And, 5. The low wretched Superſtitions of the more northern ſavages, viz. The LAPLANDERS, FINS, GREENLANDERS, &c. T.

Religion

Religion have occaſioned whole folios: And yet we may perhaps, with reaſon aſſert, that a work which ſhould endeavour to unfold the ſpirit, and mark the influence of that Religion in a moral and political view, is yet wanted.

Nevertheleſs that Religion only extended itſelf in Europe over Greece and Italy. How indeed could it take root among the conquered nations, who hated the Gods of Rome both as foreign Deities, and as the Gods of their maſters? That Religion then ſo well known among us, that even our children ſtudy its principal tenets, was confined within very narrow bounds, while the major part of Gaul, of Britain, Germany and Scandinavia *uniformly* cultivated another very different, from time immemorial.

The Europeans may reaſonably call this CELTIC * worſhip, the Religion of their fathers;

* "It little imports "that the learned ſtile "this Religion in France, "the GAULISH; in England, the BRITISH; "in Germany, the GERMANIC, &c. It is now "allowed to have been "the ſame, at leaſt with "reſpect to the fundamental doctrines, in all "theſe countries: As I "here all along conſider "it in a general light, I "uſe the word CELTIC "as the moſt univerſal "term, without entering "into the diſputes to "which this word hath "given riſe, and which

 "proceed,

fathers; Italy itſelf having received into her boſom more than one conquering nation who profeſſed it. This is the Religion

"proceed, in my opinion, from men's not "underſtanding one another."

[Thus far our ingenious Author, who having been led by Pelloutier and Keyſlar into that fundamental error (which has been the ſtumbling-block of modern antiquaries) viz. That the CELTS and GOTHS were the ſame people, ſuppoſes that the Druidical ſyſtem of the CELTIC nations, was uniformly the ſame with the Polytheiſm of the nations of GOTHIC Race: Than which there cannot be a greater miſtake in itſelf, nor a greater ſource of confuſion in all our reſearches into the antiquities of the European nations. The firſt inhabitants of Gaul and Britain, being of CELTIC Race, followed the Druidical ſuperſtitions. The ancient Germans, Scandinavians, &c. being of GOTHIC Race, profeſſed that ſyſtem of Polytheiſm, afterwards delivered in the EDDA: And the Franks and Saxons, who afterwards ſettled in Gaul and Britain, being of GOTHIC Race, introduced the Polytheiſm of their own nation, which was in general the ſame with what prevailed among all the other GOTHIC or TEUTONIC people, viz. the Germans, Scandinavians, &c.

After all it is to be obſerved, in favour of our Author's general courſe of reaſoning, that in Gaul and Britain, and in many other countries, innumerable reliques both of the CELTIC and GOTHIC ſuperſtition are ſtill diſcernable among the common people; as the preſent inhabitants of thoſe countries derive their deſcent equally from the GOTHS and CELTS, who at different times were maſters of theſe kingdoms, and whoſe deſcendants are now ſo blended and mingled together.] T.

which

which they would probably ſtill have cultivated had they been left for ever to themſelves, and continued plunged in their original darkneſs: This is the Religion, which (if I may be allowed to ſay ſo) our climate, our conſtitutions, our very wants are adapted to and inſpire: For who can deny, but that in the falſe religions, there are a thouſand things relative to theſe different objects? It is, in ſhort, this Religion, of which Chriſtianity (though after a long conflict, it triumphed over it) could never totally eradicate the veſtiges.

We may reaſonably inquire how it comes to paſs that the Paganiſm of Greece and Rome ingroſſes all our attention, while there are ſo few, even among the learned, who have any notion of the Religion I am ſpeaking of? Hath this preference been owing to any natural ſuperiority either in the precepts or worſhip of theſe learned nations? Or do they afford ſubjects for more ſatisfactory reſearches than thoſe of the northern nations? What indeed are they, after all, but a chaos of indiſtinct and confuſed opinions, and of cuſtoms indiſcriminately borrowed and picked up from all other religions, void of all connection and coherence; and where, amidſt eternal contradictions and obſcurities, one has ſome difficulty to trace out a few bright rays of

reaſon and genius? What was this Religion, but a rude and indigeſted ſyſtem, wholly compoſed of ſuperſtitious ceremonies, directed by blind fear, without any fixed principles, without a ſingle view for the good of humanity, without rational conſolations, which, although in ſome circumſtances it might arreſt the hand, wholly abandoned the heart to all its weakneſſes? Who can be afraid of finding among the moſt ſavage nations ideas of Religion more diſgraceful to human nature, than theſe?

But perhaps the Grecian Mythology may have been ſtudied, in order to diſcover the origin of many cuſtoms ſtill exiſting in Europe! It cannot indeed be denied, but that it is often neceſſary to recur thither, in order to explain ſome peculiarities of our manners, of which it is eaſier to diſcover the cauſe, than to aſcertain the reaſon.

But doth not a knowledge of the Religions profeſſed by the ancient Celtic 'and 'Gothic' nations lead to diſcoveries of the ſame kind, and perhaps to others ſtill more intereſting? One generation imitates the preceding; the ſons inherit their fathers ſentiments, and whatever change time may effect, the manners of a nation always retain traces of the opinions profeſſed by its firſt founders. Moſt of the preſent nations of Europe derive their origin 'either' from

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the Celts ' or Goths,' and the ſequel of this work will ſhow, perhaps, that their opinions, however obſolete, ſtill ſubſiſt in the effects which they have produced. May not we eſteem of this kind (for example) that love and admiration for the profeſſion of arms, which was carried among us even to fanaticiſm, and which for many ages incited the Europeans, mad by ſyſtem and fierce through a point of honour, to fight, with no other view, but merely for the ſake of fighting? May not we refer to this ſource, that remarkable attention and reſpect which the nations of Europe have paid to the fair ſex, by which they have been ſo long the arbiters of glorious actions, the aim and the reward of great exploits, and that they yet enjoy a thouſand advantages which every where elſe are reſerved for the men? Can we not explain from theſe Celtic ' and Gothic' Religions, how, to the aſtoniſhment of poſterity, judiciary combats and ordeal proofs were admitted by the legiſlature of all Europe; and how, even to the preſent time, the people are ſtill infatuated with a belief of the power of Magicians, Witches, Spirits, and Genii, concealed under the earth or in the waters, &c.?

In fine, do we not diſcover in theſe religious opinions, that ſource of the marvel-

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ſous with which our anceſtors filled their Romances, a ſyſtem of wonders unknown to the ancient Claſſics, and but little inveſtigated even to this day; wherein we ſee Dwarfs and Giants, Fairies and Demons acting and directing all the machinery with the moſt regular conformity to certain characters which they always ſuſtain.

What reaſon then can be aſſigned, why the ſtudy of 'theſe ancient Celtic and Gothic 'Religions' hath been ſo much neglected? One may, I fancy, be immediately found in the idea conceived of the Celts 'and 'Goths', in general, and eſpecially of the Germans and Scandinavians. They are indiſcriminately mentioned under the title of Barbarians, and this word, once ſpoken, is believed to include the whole that can be ſaid on the ſubject. There cannot be a more commodious method of diſpenſing with a ſtudy, which is not only conſidered as not very agreeable, but alſo as affording but little ſatisfaction. Were this term to be admitted in its ſtricteſt ſenſe, it ſhould not even then excuſe our intire diſregard of a people, whoſe exploits and inſtitutions make ſo conſiderable a figure in our hiſtory. But ought they, after all, to be repreſented as a troop of ſavages, barely of a human form, ravaging and deſtroying by mere brutal inſtinct, and totally devoid of all notions of religion,

religion, policy, virtue and decorum? Is this the idea Tacitus gives us of them, who, though born and educated in ancient Rome, profeſſed that in many things ancient Germany was the object of his admiration and envy. I will not deny but that they were very far from poſſeſſing that politeneſs, knowledge and taſte which excite us to ſearch with an earneſtneſs almoſt childiſh, amid the wrecks, of what by way of excellence, we call ANTIQUITY; but allowing this its full value, muſt we carry it ſo high, as to refuſe to beſtow the leaſt attention on another kind of Antiquities; which may, if you pleaſe, be called Barbarous, but to which our manners, laws and governments perpetually refer?

The ſtudy of the antient Celtic 'and 'Gothic' Religions hath not only appeared devoid of bloſſoms and of fruits; it hath been ſuppoſed to be replete with difficulties of every kind. The Celtic Religion, it is well known, forbad its followers to divulge its myſteries in writing *, and this prohibition, dictated either by ignorance or by idleneſs, has but too well taken effect. The glimmering rays faintly ſcattered among

* So Cæſar relates of the Britiſh Druids, "*Neque fas eſſe exiſtimant ea (Carmina ſcil.) Litteris mandare.*"——De Bell. Gall. lib. 6. 13.

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the writings of the Greeks and Romans, have been believed to be the ſole guides in this enquiry, and from thence naturally aroſe a diſtaſte towards it. Indeed, to ſay nothing of the difficulty of uniting, correcting and reconciling the different paſſages of ancient authors, it is well known that mankind are in no inſtance ſo little inclined to do juſtice to one another, as in what regards any difference of Religion. And what ſatisfaction can a lover of truth find in a courſe of reading wherein ignorance and partiality appear in every line? Readers who require ſolid information and exact ideas, will meet with little ſatisfaction from theſe Greek and Roman authors, however celebrated. Divers circumſtances may create an allowed prejudice againſt them. We find that thoſe nations who pique themſelves moſt on their knowledge and politeneſs, are generally thoſe, who entertain the falſeſt and moſt injurious notions of foreigners. Dazzled with their own ſplendor, and totally taken up with ſelf-contemplation, they eaſily perſuade themſelves, that they are the only ſource of every thing good and great. To this we may attribute that habit of referring every thing to their own manners and cuſtoms which anciently characterized the Greeks and Romans, and cauſed them to

find MERCURY, MARS and PLUTO, their own Deities and their own doctrines, among a people who frequently had never heard them mentioned.

But even if there were no cauſe to diſtruſt the contemptuous and haſty relations, which the ancients have left us of their barbarous neighbours; and even if the little they have told us were exact, do their writings after all contain wherewith to intereſt us on the ſubject of the Celtic 'or Gothic' doctrines? Can a few words deſcribing the exterior worſhip of a religion teach us its ſpirit? Will they diſcover the chain, often concealed, which unites and connects all its different tenets, precepts and forms? Can they convey to us an idea of the ſentiments which ſuch a religion implanted in the ſoul, or of the powerful aſcendancy which it gained over the minds of its votaries. We can aſſuredly learn nothing of all this in Cæſar, Strabo or Tacitus, and how then can they intereſt or engage ſuch readers, as only eſteem in learning and erudition, what enlightens the mind with real knowledge?

It is only from the mouths of its own profeſſors that we can acquire a juſt knowledge of any Religion. All other interpreters, are here unfaithful; ſometimes condemning and aſperſing what they explain; and

and often venturing to explain what they do not underſtand. They may, it is true, give a clear account of ſome ſimple dogmas; but a religion is chiefly characterized and diſtinguiſhed by the ſentiments it inſpires; and can theſe ſentiments be truly repreſented by a third perſon, who has never felt the force of them?

In order then to draw from their preſent obſcurity the ancient Celtic 'and Gothic' Religions, which are now as unknown, as they were formerly extenſively received, we muſt endeavour (if we can) to raiſe up before us thoſe ancient Poets who were the Theologues of our forefathers: We muſt conſult them in perſon, and hear them (as it were) in the coverts of their dark umbrageous foreſts, chant forth thoſe ſacred and myſterious hymns, in which they comprehended the whole ſyſtem of their Religion and Morality. Nothing of moment would then evade our ſearch; ſuch informations as theſe would diffuſe real light over the mind: The warmth, the ſtile and tone of their diſcourſes, in ſhort, every thing would then concur to explain their meaning, to put us in the place of the authors themſelves, and to make us enter into their own ſentiments and notions.

But why do we form vain and idle wiſhes? Inſtead of meeting with thoſe

poems

poems themſelves, we only find lamentations for their loſs. Of all thoſe verſes of the ancient Druids, which their youths frequently employed twenty years to learn *, we cannot now recover a ſingle fragment, or the ſlighteſt relique. The devaſtations of time, and a falſe zeal, have been equally fatal to them in Spain, France, Germany and England. This is granted, but ſhould we not then rather look for their monuments in countries, later converted to Chriſtianity? If the poems, of which we ſpeak, have been ever committed to writing, ſhall we not more probably find them preſerved in the north, than where they muſt have ſtruggled for five or ſix centuries more againſt the attacks of time and ſuperſtition? This is no conjecture; it is what has really happened. We actually poſſeſs ſome of theſe Odes †, which are

* Cæſar, mentioning the Britiſh Druids, ſays, "*Magnum ibi numerum "verſuum ediſcere dicuntur; itaque nonnulli annos vicenos in diſciplinâ "permanent.*" De Bell. Gall. 6. 13.

† Here again our author falls into the unfortunate miſtake of confounding the CELTIC and GOTHIC Antiquities. The CELTIC Odes of the Druids are for ever loſt; but we happily poſſeſs the RUNIC Songs of the Gothic Scalds: Theſe however have nothing in common with the Druid Odes, nor contribute to throw the leaſt

are ſo much regretted, and a very large work extracted from a multitude of others. This extract was compiled many centuries ago by an author well known, and who was near the fountain head; it is written in a language not unintelligible, and is preſerved in a great number of manuſcripts which carry inconteſtible characters of antiquity. This extract is the book called the EDDA; the only monument of its kind; ſingular in its contents, and ſo adapted to throw light on the hiſtory of our ancient opinions and manners, that it is amazing it ſhould remain ſo long unknown beyond the confines of Scandinavia.

To confeſs the truth, this work is not devoid of much difficulty; but the obſcurity of it is not abſolutely impenetrable, and when examined by a proper degree of critical ſtudy, aſſiſted by a due knowledge of the opinions and manners of the other 'Gothic *' nations, will receive ſo much light, as that nothing very material will eſcape our notice. The moſt requiſite preparative for the well underſtanding this

leaſt light on the Druidical Religion of the Celtic nations: But then they are full as valuable, for they unfold the whole Pagan ſyſtem of our Gothic anceſtors; in the diſcovery of which we are no leſs intereſted, than in that of the other. T.

* *Celtiques.* Fr.

work,

work, but which hath not always been obſerved, is to enter as much as poſſible into the views of its Author, and to tranſport ourſelves, as it were, into the midſt of the people for whom it was written.

It may be eaſily conceived, that the EDDA firſt written in Iceland, but a ſhort time after the Pagan Religion was aboliſhed there, muſt have had a different uſe from that of making known doctrines, then ſcarcely forgotten. I believe, that on an attentive peruſal of this work, its true purpoſe cannot be miſtaken. The EDDA then was neither more nor leſs than a Courſe of Poetical Lectures, drawn up for the uſe of ſuch young Icelanders as devoted themſelves to the profeſſion of *Scald* or POET. In this art, as in others, they who had firſt diſtinguiſhed themſelves, in proportion as they became ancients, acquired the right to be imitated ſcrupulouſly by thoſe who came after them, and ſometimes even in things the moſt arbitrary. The inhabitants of the north, accuſtomed to ſee ODIN and FRIGGA, GENII and FAIRIES make a figure in their ancient poetry, expected ſtill to find their names retained in ſucceeding Poems, to ſee them act, and to hear them ſpeak agreeably to the ideas they had once formed of their characters and functions. From the ſame cuſtom it ariſes, that in our Col-

leges, ſuch as write Latin poetry cannot to this day rob their verſes of the ornamental aſſiſtance of ancient Fable: But at the expence of reaſon, taſte, and even Religion, we ſee ſacred and profane Mythology jumbled together; and falſe Gods and Angels, Nymphs and Apoſtles in friendly converſe. If our Icelanders have not given into theſe abuſes, they at leaſt, for a long time, compoſed their poetry in the old taſte, and I am even aſſured that, at this day, the verſes that are compoſed in Iceland often preſerve ſtrong traces of it. A knowledge of the ancient Runic *) Mythology continuing thus neceſſary for the purpoſes of poetry, it would eaſily occur to a lover of that art, to compile a kind of Dictionary of the Figurative Expreſſions employed by the ancient SCALDS; with which the ſucceeding Bards were as fond of embelliſhing their works as our modern Latin Poets are of patching theirs with the ſhreds of Horace and Virgil. This dictionary could only become uſeful, by ſubjoining to the figurative expreſſion, the Fable which gave riſe to the figure. Thus, when they read in the dictionary, that the Earth was poetically ſtiled "the Body of the Giant "YMER;" the Laſt Day, "the Twilight of "the Gods;" Poetry, "the Beverage of

*) *Celtique.* Orig.

"ODIN,"

" ODIN," the Giants, " the Sons of the " Froſt," &c. they would naturally wiſh to know the origin of ſuch ſingular modes of ſpeech. It was then to render this knowledge eaſy, that the Author of the EDDA wrote; nor am I ſurprized, that this book hath appeared whimſical and unintelligible to thoſe who were ignorant of its deſign.

Hence likewiſe we learn why this work came to be divided into TWO principal parts. The FIRST conſiſts of this brief Syſtem of Mythology, neceſſary for underſtanding the ancient Scalds, and for perceiving the force of the Figures, Epithets and Alluſions with which their poetry abounds. This is properly called the EDDA. The SECOND is a kind of Art of Poetry, which contains a Catalogue of the Words moſt commonly uſed by the Poets, together with Explanations and Remarks; it contains alſo a treatiſe on the ancient Language, and Orthography; and an explication of the Structure and Meaſure of their different ſorts of Verſe. Hence it is, that this part is called SCALDA or POETICS. It is very extenſive, and leads one to ſuppoſe that this people had among them a vaſt number of Bards, and that the Author poſſeſſed an uncommon depth of erudition on theſe ſubjects. The Reader will doubtleſs be ſurprized to find ſo compleat a Treatiſe

of Poetry, amid the few monuments now remaining of ancient Scandinavia: Eſpecially among thoſe Goths and Normans, who contributed ſo much to replunge Europe into ignorance, and whom many nations have had ſo much reaſon to accuſe of ferocity and barbariſm. Could one have expected to find among ſuch a people, ſo deciſive a taſte for an Art which ſeems peculiarly to require ſenſibility of ſoul, a cultivation of mind, and a vivacity and ſplendor of imagination? for an Art, I ſay, which one would rather ſuppoſe muſt be one of the laſt refinements of luxury and politeneſs.

I truſted we ſhould find the cauſes of this their love of poetry, in the ruling paſſion of the ancient Scandinavians 'for war,' in the little uſe they made of writing, and eſpecially in their peculiar ſyſtem of Religion. What was at firſt only conjecture, a later reſearch hath enabled me to diſcover to have been the real caſe: And I flatter myſelf that the peruſal of the EDDA will remove every doubt which may at firſt have been entertained from the novelty and ſingularity of the facts which I advanced.

IT now remains for me to relate in a few words the hiſtory of this Book, and to give a ſhort account of my own labours. I have already hinted that there have been two

EDDAS.

EDDAS. The firſt and moſt ancient was compiled by SOEMUND SIGFUSSON, ſirnamed the LEARNED, born in Iceland about the year 1057. This Author had ſtudied in Germany, and chiefly at Cologne, along with his countryman ARE, ſirnamed alſo FRODE, or the LEARNED; and who likewiſe diſtinguiſhed himſelf by his love for the Belle-Lettres *. Sœmund was one of the firſt who ventured to commit to writing the ancient religious Poetry, which many people ſtill retained by heart. He ſeems to have confined himſelf to the meer ſelecting into one body ſuch of the ancient Poems as appeared moſt proper to furniſh a ſufficient number of poetical figures and phraſes. It is not determined whether this collection (which, it ſhould ſeem, was very conſiderable) is at preſent extant, or not: But without engaging in this diſpute, it ſuffices to ſay, that Three of the Pieces of which it was compoſed, and perhaps thoſe three of the moſt important, have come down to us. We ſhall give a more particular account of theſe in the body of this work.

* *V. Arii Frode ſchedæ, ſeu libellus de Iſlandiâ, editæ ab And. Buſſæo. Havn.* 1733. *in Præfat.* This ARE FRODE is the oldeſt of all the northern hiſtorians whoſe works have come down to us. He wrote many Hiſtories which are loſt; that which remains is on the eſtabliſhment of the Norwegians in Iceland.

The firſt collection being, apparently too voluminous, and in many reſpects obſcure, and not ſufficiently adapted to common uſe, the young poets would naturally wiſh that ſome body would extract from the materials there collected, a courſe of Poetic Mythology, more eaſy and intelligible. Accordingly, about 120 years afterwards, another learned Icelander engaged in this taſk: This was the famous SNORRO STURLESON, born in the year 1179, of one of the moſt illuſtrious families in his country, where he twice held the dignity of firſt magiſtrate, having been the ſupreme judge of Iceland in the years 1215 and 1222. He was alſo employed in many important negotiations with the King of Norway, who inceſſantly ſtrove to ſubdue that iſland, as being the refuge of their malcontent ſubjects. SNORRO, whoſe genius was not merely confined to letters, met at laſt with a very violent end. He was aſſaſſinated in the night that he entered into his 62d year, anno 1241 *, by

* Vid. *Peringſkiold* in Præfat. ad *Hiemſkringla Saga*, &c. Since I firſt wrote this, it hath been obſerved to me, that the ſecond part of the EDDA mentions the Kings of Norway who have lived down to the year 1270, and conſequently who outlived SNORRO near thirty years; whence it is inferred, that this muſt have been the work of a later hand. Nevertheleſs, as tradition and univerſal opinion

by a faction of which he was the avowed enemy. We owe all that is rational, certain and connected in the ancient hiſtory of theſe vaſt countries, to his writings, and eſpecially to his "Chronology of the Nor-"thern Kings." There runs through this whole work ſo much clearneſs and order, ſuch a ſimplicity of ſtile, ſuch an air of truth, and ſo much good ſenſe, as ought to rank its author among the beſt hiſtorians of that age of ignorance and bad taſte. He was alſo a poet, and his verſes were often the entertainment of the courts to which he was ſent. It was doubtleſs a love for this art which ſuggeſted to him the deſign of giving a new EDDA, more uſeful to the young poets than that of Sœmund. His deſign therefore was to ſelect whatever was moſt important in the old Mythology, and to compile a ſhort Syſtem, wherein ſhould, notwithſtanding, be found, all the Fables

opinion attribute it to Snorro, it may be ſufficient to ſay that ſome writer who lived a few years later than that celebrated ſage, may have added a Supplement, drawn up after the manner of Snorro, by way of continuation of that Author's work. Beſides, it is a matter of little importance which ever opinion we adopt. We are only intereſted in the firſt part of the EDDA; and it is ſufficient that the Author of that part, whoſoever he was, hath there faithfully preſerved the ancient religious traditions of the northern nations.

explanatory of the expreſſions contained in the Poetical Dictionary. He gave this abridgment the form of a Dialogue, whether in imitation of the ancient northern poets, who have ever choſen this moſt natural kind of compoſition, or whether from ſome ancient tradition of a converſation ſimilar to that which is the ſubject of the Edda.

This name of EDDA hath frequently exerciſed the penetration of the etymologiſts. The moſt probable conjectures are, that it is derived from an old Gothic word ſignifying GRANDMOTHER. In the figurative language of the old poets, this term was, doubtleſs, thought proper to expreſs an ancient doctrine. The Edda is preceded by a Preface *, of greater or leſs extent, according to the different Original Copies, but equally uſeleſs and ridiculous in all †. Some people have attributed it to Snorro, and he might perhaps have written that part which contains the ſame facts that are found in the beginning of his Chronicle; but the reſt has certainly been added by ſome ſcholar un-

* Vid. Verel. ad Hervar. Saga p. 5.

† The Reader may ſee a literal tranſlation of this PREFACE prefixed to GORANSON's Latin Verſion, at the end of this Volume: Vid. pag. 275—280. It is printed in Italics, to diſtinguiſh it from the EDDA itſelf. T.

known

known to him; nor do we find it in the manuſcript at Upſal, which is one of the moſt ancient.

I have not tranſlated this abſurd piece, and ſhall only ſay, that we are there carried back to the Creation and the Deluge, and thence paſſing on to the Aſſyrian Empire, we at length arrive at Troy; where, among other ſtrange circumſtances, we find in the heroes of that famous city, the anceſtors of Odin, and of the other Princes of the north. We know it has ever been the folly of the weſtern nations to endeavour to derive their origin from the Trojans *. The fame of the ſiege of Troy did not only ſpread itſelf over the neighbouring countries; it extended alſo to the ancient Celts 'and Goths.' The Germans and Franks had probably traditions of it handed down in their hiſtorical ſongs, ſince their earlieſt writers deduce from the Trojans the original of their own nations. We owe doubtleſs to the ſame cauſe, the invention of Antenor's voyage to the country of the Vineti †; and of Æneas's arrival in Italy, and the origin of Rome.

This converſation, (deſcribed by SNORRO) which a Swediſh King is ſuppoſed to

* Timagines quoted by Ammianus Marcellinus, refers the origin of the Celts to the Trojans.

† Vid. Liv. i. 1. T.

have

have held in the court of the Gods, is the firſt and moſt intereſting part of the EDDA. The leading tenets of the ancient 'Gothic*' Mythology are there delivered, not as maintained by their Philoſophers, but (which makes an important diſtinction) by their SCALDS or Poets. By reading it with care, we diſcover, through the rude and ſimple ſtile in which it is compoſed, more of art and method than could be expected; and ſuch a chain and connection, that I know not whether it can be equalled by any book of Greek or Roman Mythology. It is this part only of the EDDA that I have endeavoured to tranſlate with accuracy, and to elucidate with Remarks. The SECOND PART is likewiſe in the dialogue form, but carried on between other ſpeakers, and is only a detail of different events tranſacted among the Divinities. Amidſt theſe Fables, none of which contain any important point of the 'Gothic' Religion though they are all drawn from that ſource, I have only ſelected ſuch as appear to contain ſome ingenuity, or are expreſſive of manners. At the ſame time, I have only given a very general idea of them. Let me beg of ſuch as regret this omiſſion, to conſider, that what I ſuppreſs, would afford them no in-

Celtique. Orig.

formation,

formation, and that pleaſure alone can plead for a ſubject devoid of utility.

In regard to the Poetical Treatiſe at the end of the EDDA, what I can ſay of it is confined to ſome Remarks and Examples ſelected from among the few articles which are capable of being tranſlated. The three pieces remaining of the more ancient EDDA of SOEMUND deſerve our cloſe attention, both on account of their antiquity and their contents. The firſt, ſtiled VOLUSPA, or "Oracles of the Propheteſs," appears to be the Text, on which the EDDA is the Comment. In the ſecond, called HAVAMAAL*, or "the Sublime Diſcourſe," are found lectures on morality, ſuppoſed to have been given by Odin himſelf. The third is the "Runic Chapter," which contains a ſhort ſyſtem of ancient Magic, and eſpecially of the enchantments wrought by the operation of Runic characters. At the end of the EDDA will be found ſome account of theſe three Tracts; it would have been very difficult to have been more diffuſe about them.

* *Maal* or *Mael*, ſignifies SPEECH in the old Icelandic; nor is the word unknown in the other dialects of the Gothic language. "MELL, *vet.* "*Ang. Loqui.* Mellynge, "*Collocutio A. S.* Mælan. *Iſl.* að mæla; "*quæ reſpondent Goth.* "MATHLJAN. *Huc* "*pertinent Lat. Barb.* "Mallus & Mallare." Lye apud Jun. Etym.

Some

Some people have maintained that all the Fables of the EDDA were nothing but the offspring of the Author's fancy. This even ſeems to have been the opinion of the famous HUET. We cannot pardon this learned man for the peremptory air he aſſumes in treating on a ſubject he ſo little underſtood as the antiquities of the north. All he has ſaid upon this ſubject is full of inaccuracies *. To ſuppoſe that Snorro invented the Fables of the EDDA, plainly proves the maintainer of ſuch an opinion, neither to have read that work, nor the ancient hiſtorians of the north, of Germany or of England. It ſhows him to be ignorant of this great truth, which all the ancient monuments and records of theſe countries; which all the Greek and Roman writers ſince the ſixth century; which the Runic inſcriptions, univerſal tradition, the popular ſuperſtitions, the names of the days, and many modes of ſpeech ſtill in

* See his book *De l'Origine des Romans*, p. 116. What is moſt aſtoniſhing is, that he pretends to have himſelf ſeen in Denmark, the ancient hiſtories of that country, written in Runic characters on the rocks. Another author, Mr. DESLANDES, in his Hiſtory of Philoſophy, affirms, that one finds engraven on thoſe ſtones the myſteries of the ancient Religion. This ſhows how little one can rely upon the accounts given of one country in another that lies remote from it.

uſe,

uſe, all unanimouſly depoſe, viz. That before the times of Chriſtianity all theſe parts of Europe worſhipped Odin and the Gods of the EDDA.

Nevertheleſs, if it were neceſſary to anſwer an objection, which the bare peruſal of the EDDA alone, and the Remarks I have added, will ſufficiently obviate; the reader need only caſt his eyes over ſome Fragments of Poetry of the ancient northern SCALDS, which I have tranſlated at the end of this book: He will there find, throughout, the ſame Mythology that is ſet forth in the EDDA; although the authors of theſe pieces lived in very different times and places from thoſe in which Sœmund and Snorro flouriſhed.

Theſe doubts being removed, it only remains to clear up ſuch as may ariſe concerning the fidelity of theſe different tranſlations. I freely confeſs my imperfect knowledge of the language in which the EDDA is written. It is to the modern Daniſh or Swediſh languages, what the dialect of *Ville-hardouin*, or the *Sire de Joinville* is to modern French *. I ſhould have been frequently at a loſs, if it had not been for

* i. e. As the language of CHAUCER or PIERCE PLOWMAN, compared to modern Engliſh. T.

the

the aſſiſtance of Daniſh and Swediſh verſions of the EDDA, made by learned men ſkilful in the old Icelandic tongue. I have not only conſulted theſe tranſlations, but by comparing the expreſſions they employ with thoſe of the original, I have generally aſcertained the identity of the phraſe, and attained to a pretty ſtrong aſſurance that the ſenſe of my text hath not eſcaped me. Where I ſuſpected my guides, I have carefully conſulted thoſe, who have long made the EDDA, and the language in which it is written, their peculiar ſtudy. I ſtood particularly in need of this aſſiſtance, to render with exactneſs the two fragments of the more ancient EDDA, namely, the SUBLIME DISCOURSE OF ODIN, and the RUNIC CHAPTER; and here too my labours were more particularly aſſiſted. This advantage I owe to Mr. ERICHSEN, a native of Iceland, who joins to a moſt extenſive knowledge of the antiquities of his country, a judgment and a politeneſs not always united with great erudition. He has enabled me to give a more faithful tranſlation of thoſe two pieces than is to be met with in the EDDA of RESENIUS.

I am however a good deal indebted to this laſt. J. P. RESENIUS, profeſſor and magiſtrate of Copenhagen towards the end of the laſt century, was a laborious and learned man,

man, who in many works manifeſted his zeal for the honour of letters and of his country. He publiſhed the firſt edition of the EDDA, and we may, in ſome reſpects, ſay it is hitherto the only one. This edition, which forms a large quarto volume, appeared at Copénhagen in the year 1665, dedicated to King Frederick III. It contains the text of the EDDA, a Latin tranſlation done in part by a learned Icelandic prieſt, named MAGNUS OLSEN or OLAÏ, and continued by TORFAEUS; together with a Daniſh verſion, by the hiſtoriographer STEPHEN OLAÏ, and various readings from different MSS.

With regard to the text, Reſenius hath taken the utmoſt care to give it correct and genuine. He collated many MSS. of which the major part are ſtill preſerved in the royal and univerſity libraries; but what he chiefly made the greateſt uſe of, was a MS. belonging to the King, which is judged to be the moſt ancient of all, being as old as the thirteenth, or at leaſt the fourteenth century, and ſtill extant. Excluſive of this, we do not find in the edition of Reſenius any critical remarks, calculated to elucidate the contents of the EDDA. In truth, the Preface ſeems intended to make amends for this deficiency, ſince that alone would fill a volume of the ſize of this book; but, excepting

cepting a very few pages, the whole conſiſts of learned excurſions concerning Plato, the beſt editions of Ariſtotle, the Nine Sybils, Egyptian Hieroglyphics, &c.

From the manuſcript copy of the EDDA preſerved in the univerſity library of Upſal, hath been publiſhed a few years ſince, a ſecond edition of that work. This MS. which I have often had in my poſſeſſion, ſeems to have been of the fourteenth century. It is well preſerved, legible, and very entire. Although this copy contains no eſſential difference from that which Reſenius has followed, it notwithſtanding afforded me aſſiſtance in ſome obſcure paſſages; for I have not ſcrupled to add a few words to ſupply the ſenſe, or to ſuppreſs a few others that ſeemed devoid of it, when I could do it upon manuſcript authority: and of this I muſt beg my readers to take notice, whenever they would compare my verſion with the original: for if they judge of it by the text of Reſenius, they will frequently find me faulty, ſince I had always an eye to the Upſal MS. of which Mr. SOLBERG, a young learned Swede, well verſed in theſe ſubjects, was ſo good as to furniſh me with a correct copy. The text of this MS. being now printed, whoever will be at the trouble, may eaſily ſee, that I have never followed this new light, but

when

when it appeared a ſurer guide than Reſenius. M. GORANSON, a Swede, hath publiſhed it with a Swediſh and Latin verſion, but he has only given us the firſt part of the EDDA: Prefixed to which, is a long Diſſertation on the Hyperborean Antiquities; wherein the famous RUDBECK ſeems to revive in the perſon of the Author *.

Notwithſtanding theſe helps, it muſt be confeſſed, that the EDDA hath been quoted by and known to a very ſmall number of the learned. The edition of Reſenius, which doubtleſs ſuppoſes much knowledge and application in the Editor, preſents itſelf under a very unengaging form; we there neither meet with obſervations on the parallel opinions of other Celtic 'or Gothic' people, nor any lights thrown on the cuſtoms illuded to. Nothing but a patriotic zeal for the Antiquities of the North can carry one through it. Beſides, that book is grown very ſcarce; but few impreſſions were

* The Latin Verſion of M. GORANSON is printed at the end of this Volume, by way of SUPPLEMENT to M. MALLET's Work. The curioſity of the ſubject, and literal exactneſs of the Verſion, it is hoped will atone with the Reader of taſte, for the barbarous coarſeneſs of the Latinity. In a piece of this kind, claſſic elegance is leſs to be deſired than ſuch a ſtrict minute (even barbarous) faithfulneſs, as may give one a very exact knowledge of all the peculiarities of the original. T.

worked off at firſt, and the greateſt part of them were conſumed in the fire which, in the year 1728, deſtroyed a part of Copenhagen. M. Goranſon's edition, as it is but little known out of Sweden, and is incompleat, hath not prevented the EDDA of Reſenius from being ſtill much ſought after; and this may juſtify the preſent undertaking.

Without doubt, this taſk ſhould have been aſſigned to other hands than mine. There are in Denmark many learned men, from whom the public might have expected it, and who would have acquitted themſelves much better than I can. I diſſemble not, when I avow, that it is not without fear and reluctance, that I have begun and finiſhed this work, under the attentive eyes of ſo many critical and obſerving judges: But I flatter myſelf that the motives which prompted me to the enterprize, will abate ſome part of their ſeverity. Whatever opinion may be formed of theſe Fables and of theſe Poems, it is evident they do honour to the nation that has produced them; they are not void of genius or imagination. Strangers who ſhall read them, will be obliged to ſoften ſome of thoſe dark colours in which they have uſually painted our Scandinavian anceſtors. Nothing does ſo much honour to a people as ſtrength of genius and

a love of the arts. The rays of Genius, which ſhone forth in the Northern Nations, amid the gloom of the dark ages, are more valuable in the eye of reaſon, and contribute more to their glory than all thoſe bloody trophies, which they took ſo much pains to erect. But how can their Poetry produce this effect, if it continues unintelligible to thoſe who wiſh to be acquainted with it; if no one will tranſlate it into the other languages of Europe?

The profeſſed deſign of this Work required, that the Verſion ſhould be accompanied by a Commentary. It was neceſſary to explain ſome obſcure paſſages, and to point out the uſe which might be made of others: I could eaſily have made a parade of much learning in theſe Notes, by laying under contribution the works of BARTHOLIN, WORMIUS, VERELIUS, AMKIEL, KEYSLER, SCHUTZE, &c. but I have only borrowed from them what appeared abſolutely neceſſary; well knowing that in the preſent improved ſtate of the republick of letters, good ſenſe hath baniſhed that vain oſtentation of learning, brought together without judgment and without end, which heretofore procured a tranſitory honour to ſo many perſons laboriouſly idle.

I am no longer afraid of any reproaches on that head: One is not now required

to beg the Reader's pardon for preſenting him with a ſmall book. But will not ſome object, To what good purpoſe can it ſerve to revive a heap of puerile Fables and Opinions, which time hath ſo juſtly devoted to oblivion? Why take ſo much trouble to diſpel the gloom which envelopes the infant ſtate of nations? What have we to do with any but our own cotemporaries? much leſs with barbarous manners, which have no ſort of connection with our own, and which we ſhall happily never ſee revive again? This is the language we now often hear. The major part of mankind, confined in their views, and averſe to labour, would fain perſuade themſelves that whatever they are ignorant of is uſeleſs, and that no additions can be made to the ſtock of knowledge already acquired. But this is a ſtock which diminiſhes whenever it ceaſes to increaſe. The ſame reaſon which prompts us to neglect the acquiſition of new knowledge, leads us to forget what we have before attained. The leſs the mind is accuſtomed to exerciſe its faculties, the leſs it compares objects, and diſcovers the relation they bear to each other. Thus it loſes that ſtrength and accuracy of diſcernment which are its beſt preſervatives from error. To think of confining our ſtudies to what one may call meer neceſſary truths, is to expoſe one's ſelf

to

to the danger of being ſhortly ignorant of thoſe truths themſelves. An exceſs and luxury (as it were) of knowledge, cannot be too great, and is never a doubtful ſign of the flouriſhing ſtate of ſcience. The more it occaſions new reſearches, the more it confirms and matures the preceding ones. We ſee already, but too plainly, the bad effects of this ſpirit of œconomy, which, hurtful to itſelf, diminiſhes the preſent ſtock of knowledge, by imprudently refuſing to extend it. By lopping off the branches, which haſty judgments deem unprofitable, they weaken and impair the trunk itſelf. But the truth is, it would coſt ſome pains to diſcover new facts of a different kind from what we are uſed to; and therefore men chuſe to ſpare themſelves the trouble, by continually confining themſelves to the old ones. Writers only ſhow us what reſembles our own manners. In vain hath nature varied her productions with ſuch infinite diverſity. Although a very ſmall movement would procure us a new point of view, we have not, it ſeems, either leiſure or courage to attempt it. We are content to paint the manners of that contracted ſociety in which we live, or perhaps of only a ſmall part of the inhabitants of one ſingle city; and this paſſes without any oppoſition for a compleat

pleat portrait of the age, of the world, and of mankind. It is a wonder if we ſhall not ſoon bring ourſelves to believe, that there is no other mode of exiſtence but that in which we ourſelves ſubſiſt.

And yet there never was a time, when the public was more greedy after novelty: But where do men for the moſt part ſeek for it? In new combinations of ancient thoughts. They examine words and phraſes through a microſcope: They turn their old ſtock of books over and over again: They reſemble an architect, who ſhould think of building a city by erecting ſucceſſively different houſes with the ſame materials. If we would ſeriouſly form new concluſions, and acquire new ideas, let us make new obſervations. In the moral and political world, as well as in the natural, there is no other way to arrive at truth. We muſt ſtudy the languages, the books, and the men of every age and country; and draw from theſe the only true ſources of the knowledge of mankind. This ſtudy, ſo pleaſant, and ſo intereſting, is a mine as rich as it has been neglected. The ties and bands of connection, which unite together the different nations of Europe, grow every day ſtronger and cloſer. We live in the boſom of one great republic, (compoſed of the ſeveral European kingdoms)

doms) and we ought not to deſpiſe any of the means which enable us to underſtand it thoroughly: Nor can we properly judge of its preſent improved ſtate, without looking back upon the rude beginnings from which it hath emerged *.

* The Tranſlator hath concluded this Introduction in a manner ſomewhat different from his Author, as he had taken occaſion to give ſome Remarks on the French Language, that would have been uſeleſs in an Engliſh Verſion, and had ſpoke of his Work with a degree of diffidence, which could now be ſpared, after it has received ſuch full applauſe from the Public. T.

N. B.

N. B. RESENNIUS's *Edition of the* EDDA, *&c. conſiſts properly of Three diſtinct Publications: The* FIRST *contains the whole* EDDA: *Viz. not only the* XXXIII FABLES, *which are here tranſlated; but alſo the other* FABLES, (XXIX *in number*) *which our Author calls in pag.* 183. *the Second Part of the* EDDA, *though in the original they follow without interruption; and alſo the Poetical Dictionary deſcribed below in pag.* XIX. *and* 189, *which is moſt properly the* SECOND PART *of the* EDDA. *(vid. p.* XIX.)

The Title Page of this whole Work is as follows,

" EDDA ISLANDORUM An. Chr. M.CC.XV Iſlandicé Conſcripta per SNORRONEM STURLÆ Iſlandiæ Nomophylacem, Nunc primum ISLANDICÉ, DANICÉ et LATINÉ ex Antiquis Codicibus MSS. Bibliothecæ Regis et Aliorum in lucem prodit, Opera et Studio PETRI RESENIJ. J. V. D. Juris ac Ethices Profeſſoris Publ. et Conſulis Havnienſis, &c. HAVNIÆ, M.DC.LX.V." 4to.

The SECOND *Work is thus intitled,*

" PHILOSOPHIA Antiquiſſima NORVEGO-DANICA dicta Voluſpa, quæ eſt pars EDDÆ SÆMUNDI, EDDA Snorronis non brevi antiquioris, ISLANDICÉ et LATINÉ publici juris primum facta à PETRO JOH. RESENIO. &c. HAVNIÆ M.DC.LXV." 4to.

The THIRD *Piece is intitled thus,*

" ETHICA ODINI pars EDDÆ SÆMUNDI vocata Haavamaal, una cum ejuſdem Appendice appellata Runa Capitule, a multis exoptata nunc tandem ISLANDICÉ et LATINÉ in lucem producta eſt per PETRUM JOH. RESENIUM, &c. HAVNIÆ 1665." 4to.

THE

THE EDDA, OR, ANCIENT ICELANDIC MYTHOLOGY.

The Viſion of Gylfe: and Illuſions of Har.

FORMERLY in Sweden reigned a king named GYLFE, who was famous for his wiſdom and ſkill in magic. He beheld, with aſtoniſhment, the great reſpect which all his people ſhewed to the New-comers from Aſia; and was at a loſs whether to attribute the ſucceſs of theſe ſtrangers to the ſuperiority of their natural abilities, or to any divine power reſident in them. To be ſatisfied in this particular, he reſolved to go to ASGARD (A), diſguiſed under the appearance of an old man of ordinary rank. But the Aſiatics * were too

* The original is *Æſirnir*, (*Aſæ*) which ſignifies either *Gods* or *Aſiatics*. T.

diſcerning not to ſee through his deſign, and therefore, as ſoon as he arrived, they faſcinated his eyes by their inchantments (B). Immediately appeared to his ſight a very lofty palace; the roof of which, as far as his eyes could reach, was covered with golden ſhields. The poet Diodolfe thus deſcribes it, "The Gods had formed "the roof of brilliant gold, the walls of "ſtone, the foundations of the hall were "mountains (c)." At the entrance of this palace GYLFE ſaw a man playing with ſeven little ſwords, which he amuſed himſelf with toſſing into the air and catching as they fell, one after another. This perſon aſked his name; the diſguiſed monarch told him, it was Gangler, and that he came from the rocks of Riphil. He aſked, in his turn, to whom that palace belonged? The other told him it belonged to their king, and that he would introduce him to his preſence. Gangler entering, ſaw many ſtately buildings, and innumerable halls crouded with people; ſome drinking, others engaged in various ſports, others wreſtling. Gangler ſeeing a multitude of things, the meaning of which he could not comprehend, ſoftly pronounced the following verſes. "Carefully ex-"amine all the gates, before thou advanceſt "further; for thou canſt not tell where "the foes may be ſitting, who are placed

"in

" in ambuſh againſt thee." He afterwards beheld three thrones, raiſed one above another, and on each throne ſat a man (D). Upon his aſking which of theſe was their king, his guide anſwered, " He who ſits on the loweſt throne is the king, his name is HAR, or the lofty one: The ſecond is JAFNHAR, i. e. equal to the lofty one: But he who ſits on the higheſt throne is called THRIDI, or the third (E)." Har perceiving Gangler, deſired to know what buſineſs had brought him to Aſgard: Adding, that he ſhould be welcome to eat and drink without coſt, along with the other gueſts of his court. Gangler ſaid, He deſired firſt to know whether there was any perſon preſent who was famous for his wiſdom and knowledge. Har anſwered, If thou art the more knowing, I fear thou wilt hardly return ſafe: But go, ſtand below, and propoſe thy queſtions; here ſits one will be able to anſwer thee.

REMARKS.

In the edition of the EDDA, publiſhed by Reſenius, there is a Chapter before this: But I have not tranſlated it, becauſe it has little or no relation to the reſt, and contains nothing remarkable: It is alſo not found in the MS. at Upſal. That chapter ſeems to have been only prefixed by way of preamble, by SNORRO STURLESON, the compiler of

the EDDA. As for GYLFE, Snorro informs us in the beginning of his larger Chronicle, that this prince, who governed Sweden before the arrival of Odin and his Aſiatics, was obliged to yield to the ſupernatural power, which thoſe intruders employed againſt him, and to reſign his kingdom up to them. This gave riſe to the ſuppoſition that Gylfe was willing to make trial himſelf of the ſkill and ſagacity of theſe new-comers, by propoſing to them a variety of captious queſtions. In the hiſtory of ancient Scandinavia, as well as that of all the eaſtern countries, we often ſee theſe conteſts or trials of ſkill between kings and princes, in which the victory is always aſſigned to him who could give an anſwer to every queſtion, and aſſign a cauſe (true or falſe) for every phœnomenon. This was called Science or Wiſdom; words originally ſynonimous in all languages, but at preſent ſo eaſily diſtinguiſhed. It will be neceſſary here, to refer the reader to the account of Odin's arrival in the north, given in the former volume, (chap. II, III, &c.) for his more readily underſtanding this and the following chapters.

(A) "He reſolved to "go to Aſgard."] Odin and his companions came from ASGARD: A word which ſignifies the "a-"bode of Lords or Gods." Some words are difficult to be underſtood, becauſe we cannot diſcover any meaning in them. Here on the contrary, the difficulty lies in the variety or multiplicity of ſignifications. The word *As*, 'in the ancient languages 'of Europe *,' generally ſignified Lord or God, but in the EDDA, and other Icelandic writings, it ſignifies alſo Aſiatics; and we know not in which of theſe ſenſes the name is given to Odin and his companions. Eccard, in his treatiſe *De Origine Germanorum*, pag. 41. pretends that this word was never uſed in the laſt ſenſe, and that the arrival of Odin from Aſia was a meer fiction, founded on the reſemblance of ſounds;

* F. *Dans toutes les Branches de la langue Celtique.*

or

or that he certainly came from Vandalia, at preſent Pomerania. I refer the reader to the work itſelf, for the reaſons on which this conjecture is founded; which would deſerve the preference for its ſimplicity, if a uniform and ancient tradition did not place the original country of the Scandinavians in the neighbourhood of the Tanais. See Vol. I. c. IV, &c.

(B) "By their inchantments."] It ſhould be remembered that the author of the EDDA was a Chriſtian: On this account he is unwilling to allow Odin the honour of having performed real miracles. It was believed, indeed, in our author's time, that it was impoſſible to do ſupernatural things, but that yet there was an art of perſuading others that they ſaw them done. The ſame opinion ſtill prevails among many of our contemporaries. [*This note is only in the firſt edit. of the orig.*]

(C) "Diodolfe thus "deſcribes it."] Diodolfe, or Thiodolfe, was a celebrated ancient SCALD, who compoſed a long poem, containing the hiſtory of more than thirty princes of Norway. We ſee in the text SNORRO's care to quote almoſt always his authorities for whatever he relates: This will appear throughout his work. He has perſued the ſame method in his great Chronicle, where we find every fact confirmed by a fragment of ſome old hiſtorical poem. This ſhows, at the ſame time, both the great erudition of this hiſtorian, and the amazing quantity of ſuch kind of verſes that ſubſiſted in his time. In like manner among the Gauls, their ancient poems were ſo numerous, that the young people found ſufficient employment for ſeveral years in committing them to memory.

(D) "Three thrones "... and on each ſat "a man."] In the MS. copy of the EDDA preſerved at Upſal, there is a repreſentation or drawing (very rudely done, as may be ſuppoſed) of theſe three thrones, and of the three perſons ſitting on

them. They have crowns on their heads; and Gangler is drawn in a ſuppliant poſture before them *.

'Theſe figures bear ſo 'great a reſemblance to 'the Roman Catholic 'pictures of the Trinity, 'that we are not to wonder if ſome have imagined them to be an alluſion to that doctrine; 'particularly ſuch as ſuppoſe it was already 'known to Plato, and 'ſome other of the ancient Pagans.' T.

(E) "He who ſits on "the higheſt throne."] Is it Odin, or ſome one of his court that fills this throne? This it is not eaſy to decide. It appears to me, however, that throughout this whole preamble, the ODIN here ſpoke of, is only the prince, the conqueror of the north, and not ODIN the father and ruler of the Gods §. Gangler had betaken himſelf to Odin's court, while that prince was ſubduing Sweden. He found therefore at Aſgard, only his vicegerents, that ruled in his abſence. The names that are given them, perhaps allude to their rank and employments. Upon this ſuppoſition, there will be nothing in the relation but what is natural and eaſy. But I muſt here repeat it, that we muſt expect to ſee, throughout this Mythology, ODIN the conqueror of the north, every where confounded with ODIN the ſupreme Deity; Whoſe name was uſurped by the other, at the ſame time that he came to eſtabliſh his worſhip in Scandinavia. JUPITER, the king of Crete, and the ſovereign lord of Heaven and Earth; ZOROASTER, the founder of the worſhip of the Magi, and the God to whom that worſhip was addreſſed; ZAMOLXIS, the high-prieſt of the Thracians, and the ſupreme God of that people, have not been more conſtantly confounded, than theſe two ODINS.

* The reader may find it engraven on a copper-plate in Bartholini *Cauſæ contemptæ à Danis mortis, &c.* pag. 473. 4to. T.

§ The reader will remember the diſtinction made in pag. 60, 88, 89, &c. of the preceding volume. T.

THE

THE FIRST FABLE.

Queſtions of Gangler.

GANGLER thus began his diſcourſe. Who is the ſupreme or firſt of the Gods? Har anſwers: We call him here ALFADER, or the univerſal father; but in the ancient Aſgard, he hath twelve names (A). Gangler aſks; Who * is this God? What is his power? and what hath he done to diſplay his glory (B)? Har replies; He lives for ever; he governs all his kingdom; and directs the great things as well as the ſmall. Jafnhar adds: He hath formed the heaven, the earth, and the air. Thridi proceeds, He hath done more; he hath made man, and given him a ſpirit or ſoul, which ſhall live, even after the body ſhall have mouldered away. And then all the juſt ſhall dwell with him in a place

* Goranſon tranſlates this, *Ubi eſt hic deus?* HUAR ES SA GUD? *Where is this God?* Which is doubtleſs the true meaning. T.

named *Gimle* (or *Vingolf*, the palace of friendſhip:) But wicked men ſhall go to HELA, or death, and from thence to *Niſlheim*, or the abode of the wicked, which is below in the ninth world. Gangler then aſked, how this God was employed before he made the heaven and the earth? Har replied, He was then with the Giants (c). But, ſays Gangler, With what did he begin? or what was the beginning of things? Hear, replied Har, what is ſaid in the poem of the VOLUSPA. "At the "beginning of time, when nothing was "yet formed, neither ſhore, nor ſea, nor "foundations beneath; the earth was no "where to be found below, nor the hea-"ven above: All was one vaſt abyſs (D), "without plant or verdure." Jafnhar added, Many winters before the earth was made, Niflheim (E) or Hell was formed, and in the middle of it is a fountain named *Hvergelmer*. From this fountain run the following rivers, Anguiſh, the Enemy of Joy, the Abode of Death, Perdition, the Gulph, the Tempeſt, the Whirlwind, the Bellowing and Howling, the Abyſs. That which is called the Roaring runs near the grates of the Abode of Death.

REMARKS ON THE FIRST FABLE.

This fable is remarkable upon many accounts. It throws great light upon one of the principal doctrines of the ancient religion of Europe *; and in particular, confirms what Tacitus tells us, concerning the idea which the Germans entertained of the Supreme God: *Regnator omnium deus, cætera ſubjecta atque parentia.* Germ. c. 39. The Germans and Scandinavians at firſt called this divinity, *Tis*, *Tuis* or *Teut*, a word to which the Gauls added that of *Tad*, or *Tat*, which ſignifies FATHER at this day in the Britiſh language. (v. Roſtrenen Diction. Celt. p. 712.) We ſee in the Edda that the name of Father was alſo given him by the Scandinavians. In future ages, and doubtleſs after the time of Tacitus, theſe people accuſtomed themſelves to call him by an appellative name, *God*, or *Guodan*, i. e. THE GOOD: This, by degrees, they changed into ODIN, which the Anglo-Saxons pronounced WODAN. *Wodan* (ſays Paulus Diaconus. Rer. Langobard. l. I. c. 3.) *quem, adjecta litera Guodan dixere, ab univerſis Germaniæ gentibus, ut Deus adoratur.* Conſult, on this ſubject, Pelloutier Hiſt. des Celtes, tom. ii. p. 74. & ſeq.

(A) "He hath twelve "names."] Theſe twelve names are enumerated in the Edda; but I did not chuſe to interrupt the text with a liſt of ſuch harſh and unuſual ſounds: I ſhall therefore give them here for the curious, together with ſome conjectures that have been made by the learned concerning their ſignifications. 1. *Alfader* (the Father of all.) 2. *Herian* (the Lord, or rather, the Warrior.) 3. *Nikader* (the ſupercilious.) 4. *Nikuder* (the God of the ſea.) 5. *Fiolner* (he who knoweth much.) 6. *Omi* (the ſonorous.) 7. *Biflid* (the agile, or nimble.) 8. *Vidrer* (the munificent.) 9. *Suidrer* (the exterminator.) 10. *Suidur* (the deſtroyer by fire.)

* Fr. *La Religion Celtique.*

11. *Oski*

11. *Oſki* (he who chuſes ſuch as are to die.) 12. *Salkir* (the happy, or bleſſed.) The name of *Alfader* is what occurs moſt frequently in the EDDA, I have tranſlated it *Univerſal Father*.

(B) "To diſplay his "glory."] Theſe are important queſtions; but the anſwers are ſtill more remarkable. From their conformity with the chriſtian doctrines, one would be tempted to believe that Snorro had here embelliſhed the religion of his Pagan anceſtors, by bringing it as near as poſſible to the Goſpel, if we did not find the ſame unfolded ſyſtem literally expreſſed in the VOLUSPA, a poem of undoubted antiquity, and which was compoſed long before the name of Chriſtianity was known in the north; and alſo if the ſame ſyſtem were not continually referred to in every other place of the EDDA. But what ought to remove every remaining doubt, is that we know from other proofs, that the belief of the 'Gothic and' Celtic nations upon moſt of theſe points, was much the ſame with what we have read in the text. I ſhall give many proofs of this below.

(C) "He was then "with the giants."] It is not eaſy to tranſlate the original word. The 'Gothic*' nations had Giants and Spirits of many different orders, which we want terms to diſtinguiſh. Thoſe mentioned in the text are called in the original Icelandic *Rymthuſſe*, from the word *Rym*, Froſt, and *Thuſs*, a Giant or Satyr. We ſhall ſee preſently the origin of this denomination. With reſpect to the word *Thuſs*, it may ſerve to ſhow, by the bye, the conformity of thinking between the 'Gothic and' Celtic nations, even upon the moſt trivial ſubjects. The Gauls, as well as the northern nations, believed the exiſtence of the *Thuſſes*, and gave them the ſame names. Only the *Thuſſes*, or Satyrs of the Gauls, ſeem to have been ſomewhat more diſpoſed to gallantry than thoſe of the north; which

* *Les Celtes.* Fr. Orig.

we

we ſhall not be ſurprized at. Many of the fathers of the church ſpeak of the ſtrange liberties which theſe gentry took with women: They called them in Latin *Duſii*. St. Auguſtin, in particular, tells us, he had been aſſured by ſo many perſons that thoſe beings ſought a commerce with women, and ſeduced them; that none but an imprudent perſon could pretend to diſbelieve it. De Civit. Dei, l. 15. c. 23. If it were not for incurring this imputation, I ſhould have been tempted to look upon theſe ſtories as only ſo many excuſes, which love invents to cover the faults it induces frail females to commit.

(D) "All was one vaſt "abyſs."] It will not, I hope, be expected of me here, that I ſhould heap together all the paſſages of Greek and Latin authors, which are analogous to this in the text. Nobody is ignorant of them. Almoſt all the ancient ſects agree in the doctrine of the Primitive Chaos. To create Matter out of Nothing, appeared in ages ſo little metaphyſical as thoſe, a thing incomprehenſible or impoſſible. I ſhall only remark, that of all the ſyſtems we know, that of the ancient Perſians bears the greateſt reſemblance to this of the EDDA. I ſhall have occaſion more than once to repeat this obſervation, which confirms what has been advanced by ſome of the learned, That the 'Goths 'and' Celts were formerly the ſame people with the Perſians.

Is it not ſingular, that all thoſe who have treated of the religion of theſe people, ſhould have given themſelves ſo much trouble to gueſs at what they thought concerning the creation of the world, and ſhould at length conclude that they could know nothing about it, but what was very uncertain; when at the ſame time, they had at their elbow an authentic book, which offered them a detail of almoſt all the particulars they could deſire to know? I cannot help making this reflection, in its utmoſt extent, upon reading what the learned Abbé Banier hath

hath publiſhed concerning the religion of the Gauls, the Germans, and the nations of the north.

(E) "NIFLHEIM, or "Hell."] The original word "*Niſlheim*," ſignifies in the Gothic language, the abode of the wicked, or more literally, *Evil-home*. We ſee, by this deſcription of Hell, how much the genius of the ancient 'northern poets and' philoſophers * inclined them to allegory; and it is very probable that almoſt all the fables that we ſhall meet with hereafter, contained in them ſome truth, the interpretation of which they reſerved to themſelves. This is confirmed by Cæſar and others, 'concern-'ing the Gauls;' and needs no other proof 'here' than the myſterious and ſignificant name which is given to every thing. So much for the HELL of the Celtic 'and Gothic' nations, on which I ſhall make no farther remarks at preſent, becauſe they will occur more naturally on many occaſions hereafter.

* *Des anciens Philoſophes Celtes.* Fr. Orig.

THE

THE SECOND FABLE

Of the burning World, and of Surtur.

THEN Thridi opened his mouth and ſaid, Yet, before all things, there exiſted what we call *Muſpelſheim* (A). It is a world luminous, glowing, not to be dwelt in by ſtrangers, and ſituate at the extremity of the earth. *Surtur*, (the Black) holds his empire there. In his hands there ſhines a flaming ſword. He ſhall come at the end of the world; he ſhall vanquiſh all the Gods, and give up the univerſe a prey to flames. Hear what the VOLUSPA ſays of him. "Surtur, filled "with deceitful ſtratagems, cometh from "the South. A rolling Sun beams from "his ſword. The Gods are troubled; "men tread in crouds the paths of death; "the Heaven is ſplit aſunder." But, ſays Gangler, What was the ſtate of the world, before there were families of men upon the earth, and before the nations were formed?

Har

Har anſwered him. The rivers, called *Elivages*, flowed ſo far from their ſources, that the venom which they rolled along became hard, like the ſcoria of a furnace when it grows cold. Hence was formed the ice; which ſtopped and flowed no more. Then all the venom that was beginning to cover it, alſo became frozen: And thus many ſtrata of congealed vapours were formed, one above another, in the vaſt abyſs. Jafnhar added; By this means that part of the abyſs which lies towards the north, was filled with a maſs of gelid vapours and ice; whilſt the interior parts of it were replete with whirlwinds and tempeſts. Directly oppoſite to it, roſe the ſouth part of the abyſs, formed of the lightnings and ſparks which flow from the world of fire. Then Thridi proceeded, and ſaid; By this means a dreadful freezing wind came from the quarter of Niflheim, whilſt whatever lay oppoſite to the burning world was heated and enlightened. And as to that part of the abyſs which lay between theſe two extremes; it was light and ſerene like the air in a calm. A breath of heat then ſpreading itſelf over the gelid vapours, they melted into drops; and of theſe drops were formed a man, by the power of him who governed (B). This man was named YMIR; the Giants call

him *Aurgelmer*. From him are deſcended all the families of the Giants; according to that of the Voluſpa; " The propheteſ-" ſes are all come of *Vittolfe*, the ſpectres " of *Vilmode*, and the Giants of YMIR." And in another place; " The rivers *Eli-*" *vages* have run drops of poiſon; and " there blew a wind, whence a Giant was " formed: From him came all the fami-" lies of the Giants." Then ſpake Gangler, and ſaid, How did this family of YMIR ſpread itſelf? Or do ye believe that he was a God? Jafnhar replied, we are far from believing him to have been a God; for he was wicked, as were all his poſterity. Whilſt he ſlept, he fell into a ſweat, and from the pit of his left arm were born a male and female. One of his feet begot upon the other a ſon, from whom is deſcended the race of the Giants, called from their original, the Giants of the Froſt (c).

REMARKS ON THE SECOND FABLE.

(A) *Muſpels-heim* ſignifies, the abode or reſidence of MUSPEL *. But who is this Muſpel? Of this we are intirely ignorant. The ancient ſages of the north were deſirous to explain how the world had been framed, and to advance ſomething probable for its being ſo cold towards the north, and warm towards the ſouth. For this purpoſe they placed, towards the ſouth, a huge maſs of fire, which they ſuppoſed had been there for ever, and ſerved as a reſidence to wicked Genii. This was the

* Literally, *Muſpel's Home.* T.

matter

matter of which the Sun was made. This Ether, or Fire, ſo placed at one extremity of the world, enabled them alſo to aſſign a probable reaſon for its final conflagration; for they were abſolutely perſuaded, that it would at the laſt day be conſumed by fire. And as to the north, it was continually cold there, becauſe oppoſite to that quarter lay immenſe mountains of ice. But whence came that ice? Nothing could be more eaſily accounted for; for Hell, which had been prepared from the beginning of ages, was watered by thoſe great rivers mentioned in the preceding fable; and thoſe great rivers themſelves, in flowing at ſo vaſt diſtance from the ſouth, whilſt the courſe of their ſtreams carried them ſtill farther from it, froze at laſt in their currents, and ſwelled into huge heaps of ice, which communicated a chilline's to the northern winds. Between that world of fire and this of ice, there lay a grand abyſs, which contained nothing but air; and here was placed, in proceſs of time, the earth which we inhabit. If we read the fragment of Sanchoniathon, preſerved by Euſebius, De Prep. l. 1. c. 10. we ſhall find there a hiſtory of the formation of the world, very much reſembling this.

(B) "By the power "of him who govern-"ed."] Here we have the pleaſure to obſerve, that our philoſophers ſaw the neceſſity of having recourſe to the intervention of a Deity in forming the world. The vivifying breath here mentioned, ſeems to carry in it a ſtrong affinity to the "Breath of Life" which God breathed into the noſtrils of the firſt man; according to the phraſe of Scripture, Gen. chap. ii. ver. 7.—One cannot doubt that the Celtic and Gothic nations, as well as the Perſians, and moſt of the Orientals, derived many of their traditions from Scripture.

(C) "Giants of the "Froſt."] There would be no end of amaſſing all the ancient traditions which

which ſome way or other relate to the ſubject of the text. It hath been a general opinion in the eaſt, that God began with creating Genii, both good and bad, of very immenſe powers: who for a long time before we exiſted, inhabited a world prior to this of ours. One may ſee in Herbelot, what the Perſians relate concerning the *Dives*, *Nere*, *Peris*, and their king *Eblis*.——YMIR having been formed, as we ſee, out of the congealed drops, all the Giants deſcended from him are called, upon that account, THE GIANTS OF THE FROST. It muſt be obſerved, that theſe Giants are a ſpecies intirely diſtinct from the men of our race, the EDDA having not yet given any account of THEIR formation.

THE THIRD FABLE.

Of the Cow OEdumla.

GANGLER then deſired to know where the Giant Ymir dwelt, and in what manner he was fed. Har anſwered, Immediately after this breath from the ſouth had melted the gelid vapours, and reſolved them into drops, there was formed out of them a Cow named *OEdumla.* Four rivers of milk flowed from her teats, and thus ſhe nouriſhed Ymir. The cow, in her turn, ſupported herſelf by licking the rocks that were covered with ſalt and hoar-froſt. The firſt day that ſhe licked theſe rocks, there ſprung from her, towards evening, the hairs of a man; the ſecond day, a head; on the third, an intire man, who was endowed with beauty, agility, and power. He was called *Bure,* and was the father of *Bore,* who married *Beyzla,* the daughter of the Giant *Baldorn.* Of that marriage were born three ſons, *Odin, Vile,* and *Ve*; and 'tis our belief, that

that this ODIN, with his brothers, ruleth both heaven and earth, that ODIN is his true name, and that he is the moſt powerful of all the Gods (A).

REMARKS ON THE THIRD FABLE.

In all likelihood this fable is only an allegory; but whatever right my privilege of commentator may give me to explain it, I ſhall decline the attempt.

There is, however, a very important remark to be made here. A powerful Being had with his breath animated the drops out of which the firſt Giant was formed. This Being, whom the EDDA affects not to name, was intirely diſtinct from Odin, who had his birth long after the formation of Ymir. One may conjecture, therefore, (ſince we know that the Druids never revealed their myſteries, but by degrees, and with great precaution) that the hidden philoſophy of the Celts*, meant to inculcate that the ſupreme, eternal, inviſible and incorruptible God, whom they durſt not name out of fear and reverence, had appointed inferior divinities for the government of the world: and that it was thoſe divinities who, at the laſt day, were to yield to the efforts of powerful enemies, and be involved in the ruins of the univerſe: and that then the ſupreme God, ever exiſting, and placed above the reach of all revolution and change, would ariſe from his repoſe, to make a new world out of the ruins of the old, and begin a new period, which ſhould in its turn give place to another; and ſo on through all eternity. The ſame was the ſyſtem of the Sto-

* It is ſufficient juſt to hint to the reader, that our ingenious author goes here upon the hypotheſis of M. Pelloutier, that the Goths and Celts were the ſame people, and that the doctrine of the Druids was alſo that of the Scandinavian Scalds; an hypotheſis which I take to be extremely erroneous. T.

ics; who, as well as the philoſophers of the north*, ſuppoſed that the world, after it had been conſumed by flames, ſhould be renewed; and that the inferior Deities ſhould be deſtroyed at the ſame time. What confirms all this, is, that this God, ſuperior to Odin himſelf, and of whom the vulgar among this people had ſcarce any idea, is repreſented in the Icelandic poems as making a ſecond appearance, after the death of all the Gods, in order to diſtribute juſtice, and eſtabliſh a new order of things. See the Icelandic odes, cited in the antiquities of Bartholin, l. 2. c. 14.

(A) "The moſt powerful of all the Gods."] 'Tis not undeſerving of notice, that all the ancient nations of Europe † deſcribe their origin with the ſame circumſtances. Tacitus ſays, that the Germans, in their verſes, celebrated a God born of the earth, named *Tuiſton* (that is, the ſon of *Tis*, or *Tuis*, the ſupreme God.) This Tuiſton had a ſon named *Mannus*, whoſe three ſons were the original anceſtors of the three principal nations of Germany. The Scythians, according to Herodotus, lib. 4. c. 6. & 10. ſaid that *Targytaus* (i. e. the Good *Taus*) the founder of their nation, had three ſons, *Leipoxais*, *Arpoxais* and *Koloxais*. A tradition received by the Romans, imported (according to Appian, *Illyr. Lib.*) that the Cyclop POLYPHEME had by *Galatea* three ſons, named *Celtus*, *Illyrius*, and *Galius*. SATURN, the father of *Jupiter*, *Neptune*, and *Pluto*, might very well come from the ſame ſource; as well as the three ſons whom Heſiod makes to ſpring from the marriage of HEAVEN and EARTH, *Coitus*, *Briareus*, and *Gyges*. A tradition ſo ancient and ſo general, muſt have certainly had its foundation in ſome real fact, though I pretend not to decide with Cluverius, that this fact is what the Scripture tells us of NOAH and his ſons; yet one cannot deny, that there is ſome-

* Fr. *Les Celtes.*

† Fr. *Tous les Peuples Celtes.*

thing

thing very probable in this; unleſs the reader is inclined to give the preference to the ſons of GOMER, *Aſkenaz*, *Riphath*, and *Togarmah*. Gen. x. 3.

If I were not already too prolix, I might find here the traces of another tradition, not leſs ancient, very far ſpread over the eaſt, and in ſome degree confirmed by the 6th chapter of Geneſis *. I mean thoſe two different races, the one good, the other evil, whom love at laſt united. But I leave the pleaſure of making this reſearch, to thoſe who are fond of diſquiſitions of this kind. Let me only invite them to read, upon this ſubject, the pretended propheſy of Enoch, cited in Syncellus, p. 11, & ſeq. and Lactantius's Origin of Errors. They will find there many ſurprizing conformities with the above doctrines of the EDDA.

* The common verſions of the paſſage referred to by our author, run as follows: "The ſons of God "ſaw the daughters of men, that they were fair; and "they took them wives of all which they choſe. . . . "There were GIANTS in the earth in thoſe days; "namely, after that the ſons of God came in unto "the daughters of Men, and they bare children to "them: the ſame became mighty men; which were "of old men of renown, &c." Gen. vi. 2, 4.—— It is however but juſtice to the ſacred writer, to obſerve, that it is only from a miſinterpretation of the original words, that the wild traditions mentioned by our author could have any countenance from the above paſſage: For, by "the ſons of God," the beſt commentators underſtand the virtuous race of Seth; and by "the daughters of men," the vicious offſpring of Cain: and the fruits of this marriage were נפלים *Nephilim*, (not GIANTS, but) Men of Violence, from נפל, *ruit*, *irruit*, &c. T.

THE FOURTH FABLE.

How the ſons of Bore made heaven and earth.

WAS there, proceeded Gangler, any kind of equality, or any degree of good underſtanding between thoſe two different races? Har anſwers him; Far from it: the ſons of Bore (A) ſlew the Giant Ymir, and there ran ſo much blood from his wounds, that all the families of the Giants of the Froſt were drowned in it, except one ſingle Giant, who ſaved himſelf, with all his houſehold. He is called *Bergelmer*. He eſcaped by happening to be aboard his bark; and by him was preſerved the race of the Giants of the Froſt. This is confirmed by the following verſes. "Many winters before the earth was faſh-"ioned, was Bergelmer born; and well I "know that this ſage Giant was ſaved and "preſerved on board his bark (B)." Gangler demands, What then became of the ſons of Bore, whom you look upon as Gods?

Gods? Har replied: To relate this is no trivial matter. They dragged the body of Ymir into the middle of the abyſs, and of it formed the earth. The water and the ſea were compoſed of his blood; the mountains of his bones; the rocks of his teeth; and of his hollow bones, mingled with the blood that ran from his wounds, they made the vaſt ocean; in the midſt of which they infixed the earth (c). Then having formed the heavens of his ſcull, they made them reſt on all ſides upon the earth: they divided them into four quarters, and placed a dwarf at each corner to ſuſtain it. Theſe dwarfs are called EAST, WEST, SOUTH, and NORTH. After this they went and ſeized upon fires in Muſpelſheim, (that flaming world in the ſouth,) and placed them in the abyſs, in the upper and lower parts of the ſky, to enlighten the earth. Every fire had its aſſigned reſidence. Hence the days were diſtinguiſhed, and the years reduced to calculation. For this reaſon it is ſaid in the poem of VOLUSPA, "Formerly the ſun knew not its palace, the "moon was ignorant of its powers, and "the ſtars knew not the ſtations they were "to occupy (D)." Theſe, cried out Gangler, were grand performances indeed! moſt ſtupendous undertakings! Har goes on, and ſays, The earth is round, and

about it is placed the deep ſea; the ſhores of which were given for a dwelling to the Giants. But higher up, in a place equally diſtant on all ſides from the ſea, the Gods built upon earth a fortreſs againſt the Giants (E), the circumference of which ſurrounds the world. The materials they employed for this work, were the eyebrows of Ymir; and they called the place *Midgard*, or the Middle Manſion. They afterwards toſſed his brains into the air, and they became the clouds: for thus it is deſcribed in the following verſes: "Of "the fleſh of Ymir was formed the earth; "of his ſweat, the ſeas; of his bones, the "mountains; of his hair, the herbs of "the field; and of his head, the heavens: "but the merciful Gods built of his eye-"brows the city of Midgard, for the chil-"dren of men; and of his brains were "formed the noxious clouds."

REMARKS ON THE FOURTH FABLE.

I beg leave here, once for all, to obſerve, that my diviſions do not always agree with thoſe of the EDDA of Reſenius, or thoſe of the EDDA of Upſal. For as they differ in the ſeveral manuſcripts, I thought I might regard them all as arbitrary, and form other diviſions when they appeared more commodious.

(A) "The ſons of "Bore" are the Gods, and particularly ODIN; for as to his brothers, *Vile* and *Ve*, they are ſcarcely mentioned elſewhere.

where. The ancient prieſts of the 'north *' affirmed themſelves to be deſcended of the family of *Bore*; and in this, they might the more eaſily obtain credit, becauſe among the Celts, as among the Jews, the prieſthood deſcended from father to ſon.

(B) "This . . Giant "was ſaved . . on board "his bark."] We diſcover here evident traces of the hiſtory of the deluge. That all the nations of Aſia, and even thoſe of America, had preſerved ſome remembrance of it, was generally known: but that the ſame prevailed among our northern anceſtors, the 'Goths and' Celts, has never I believe been remarked before.

(C) "They infixed the "earth."] The reader will remember that nothing exiſted as yet, but the Flaming World towards the ſouth, wherein reſided evil Genii; and thoſe maſſes of Ice towards the north, which were formed by the rivers of hell. Between theſe was a void ſpace, called the ABYSS. This is the place into which the Gods threw the body of the Giant. This monſtrous fiction probably at firſt contained ſome important doctrine: but as at preſent little regard is paid to profound and learned conjectures, I ſhall not give myſelf the trouble to fathom the meaning of ſo ſtrange an allegory. Whatever was couched under it, it hath been a fruitful ſource of poetic figures and expreſſions; of which the ancient SCALDS inceſſantly availed themſelves. Poets have in all ages been fond of appearing to ſpeak the language of the Gods, by uſing theſe ſorts of phraſes; as by this means they could conceal their own want of invention, and poverty of genius.

Of all the ancient Theogonies, I find only that of the Chaldees, which has any reſemblance to this of the EDDA. Beroſus, cited by Syncellus, informs us that that peo-

* Fr. *Des Celtes.*

ple,

ple, one of the moſt ancient in the world, believed that in the beginning there was only Water and Darkneſs; that this Water and Darkneſs contained in them divers monſtrous animals, different in form and ſize, which were all repreſented in the temple of *Bel*; that a female, named *Omorca*, was the miſtreſs of the Univerſe; that the God *Bel* put to death all the monſters, deſtroyed *Omorca* herſelf, and dividing her in two, formed of the one half of her the Earth, and of the other the Heavens: to which another tradition adds, that men were formed out of her head; whence Beroſus concludes, that this occaſioned man to be endowed with intellectual powers. I do not pretend to aver, that the Chaldeans and northern nations borrowed all theſe chimæras of each other, although this is not impoſſible. Theſe ancient nations had as yet but a few ideas, and their imaginations, however fruitful, being confined within narrow limits, could not at firſt give their inventions that prodigious variety, which was diſplayed in ſucceeding ages.

(D) "The ſtars knew "not, &c."] The matter of the ſun and ſtars exiſted long before the formation of thoſe bodies: this matter was the Æther, the Luminous World. One cannot but remark in this Fable, the remains of the Moſaic doctrine; according to which the creation of a luminous ſubſtance, in like manner, preceeded that of the ſun and moon. And what indicates one common origin of both accounts, is what Moſes adds in the ſame place. "And God ſaid, Let "there be lights in the "firmament of heaven, "to divide the day from "the night; and let "them be for ſigns of "ſeaſons, and of days "and of years, &c." Gen. c. i. ver. 14.

(E) "A fortreſs againſt "the Giants, &c."] The Perſian mythology abounds with circumſtances analogous to this. There are always Giants, or miſchievous Genii, who wiſh

wiſh ill to men, and hurt them whenever it is in their power. The Heroes have no employment ſo dear and ſo glorious as that of making war upon thoſe Genii. At this very day they are ſuppoſed to be baniſhed among the rocks of Caucaſus, or Imaus, ever ſince *Tahmuras*, ſur-named *Divbend* (he who ſubdued the *Dives*) vanquiſhed and put them to flight. Mahometiſm has not been ſo ſevere as Chriſtianity, in eradicating theſe ancient ſuperſtitions, and therefore the inhabitants of Perſia are ſtill very much infatuated with them.

THE

THE FIFTH FABLE.

Of the formation of Aſke and Emla.

THESE were indeed important labours, ſaid Gangler; but whence came the men, who at preſent inhabit the world? Har anſwered, The ſons of Bore, as they were walking one day upon the ſhore, found two pieces of wood floating on the waves. They took them, and made a man of the one, and a woman of the other (A). The firſt gave them life and ſoul; the ſecond reaſon and motion; the third, hearing, ſight, ſpeech, garments, and a name. They called the man *Aſke*, and the woman *Emla*. From theſe two, are deſcended the human race; to whom the Gods have aſſigned a habitation near MIDGARD. Then the ſons of Bore built, in the middle of the world, the fortreſs of ASGARD; where dwell the Gods, and their families (B). There it is, that ſo many wonderful works are wrought on the earth,

and

and in the air. Har added, And there it is that the palace of Odin is ſituated, called *Lidſkialf*, or the Terror of the Nations. When ODIN is there ſeated on his lofty throne, he thence diſcovers every country, he ſees all the actions of men, and comprehends whatever he beholds. This wife is FRIGGA, the daughter of *Fiorgun*. The iſſue of that marriage is what we call the family of the ASES, that is, of the Gods; a race intirely divine, and which hath built the ancient ASGARD. Wherefore Odin is juſtly called the UNIVERSAL FATHER; for he is the parent of Gods, and men; and all things have been produced by his power. The Earth is his daughter and wife (c). On her hath he begotten *Aſa-Thor* (or the God THOR) his firſt-born. Strength and Valour are the attendants on this God, and therefore he triumphs over every thing that hath life.

REMARKS ON THE FIFTH FABLE.

(A) "They made a "man," &c."] We are come at laſt to the creation of our ſpecies. The circumſtances of this fable, ſhew that it was invented among a people addicted to navigation, and ſettled in a country ſurrounded with ſeas and lakes. Bartholin conjectures, that the philoſophers of the north, in making men ſpring from the ſea, intended to fortify the Scandinavians againſt the fear, that annihilation was the conſequence of being drowned; and to make them regard the ſea, as their proper

proper and natural element. We ſhall ſee, by the ſequel, that the great aim of theſe warlike Theologians was to inſpire courage, and to remove all pretences and grounds for fear. *Aſke*, in the Gothic language, ſignifies an ASH-TREE, and *Emla*, an ELM. I ſhall leave to others to find out the reaſon why the preference hath been given to theſe two trees; and what relation there could be between the two ſexes, and theſe two different ſorts of wood.

(B) "Where dwell "the Gods and their fa- "milies."] ASGARD is literally the Court of the Gods. Some manuſcripts add, that ASGARD is Troy; but this can be no other than the marginal note of ſome copyiſt, crept by miſtake into the text. The Gods, being continually threatned with attacks by the Giants, built in the middle a large incloſure, named MIDGARD, or the Middle-Abode, one of the ſtrongeſt of citadels. This is the Olympus of Homer; as the Giants are his Titans. I ſhall once for all obſerve, that the 'Gothic and' Celtic nations, as well as the Greeks, derived all theſe fables from the inexhauſtible ſource of eaſtern traditions. But the people of the north preſerved them nearly the ſame as they received them, for above two thouſand years; whereas the ſame fables found in Greece ſo favourable a ſoil, that in a ſhort time they multiplied a hundred fold.

(C) "The EARTH is "his daughter and wife, "&c."] This fable proves that the ancient Scalds underſtood by the name *Frigga*, the ſpouſe of the Supreme God; and that, at the ſame time, this Frigga was the Earth. This doctrine is of very great antiquity, and hath been in general received by all the 'Gothic and' Celtic nations. Their philoſophers taught, that the Supreme God, *Teut*, or *Wodan*, was the active principle, the ſoul of the world, which uniting itſelf with matter, had thereby put it into a condition to produce the Intelligences, or Inferior Gods,

Gods, and Men, and all other creatures. This is what the poets expreſs figuratively, when they ſay that *Odin* eſpouſed *Frigga*, or *Frea*, that is, the LADY, by way of eminence. One cannot doubt, after having read this paſſage of the EDDA, but it was this ſame Goddeſs, to whom the Germans, according to Tacitus, conſecrated one of the Daniſh iſlands, worſhipping her under the name of *Herthus*, or the Earth: (the Engliſh word *Earth*, as well as the German *Erde*, being evidently the ſame with that, to which Tacitus has only given a Latin termination.) As to the worſhip that was paid her, ſee it deſcribed by Pelloutier, in his *Hiſt. des Celtes*, *Vol.* II. *c.* 8.

Though it was by the concurrence of the Supreme God and Matter, that this Univerſe was produced; yet the 'ancient philoſophers of the 'north*' allowed a great difference between theſe two principles: the Supreme God was eternal, whereas Matter was his work, and of courſe had a beginning: all this, in the language of the ancients, was expreſſed by this phraſe; "Earth is "the daughter and wife "of the Univerſal Father."

Laſtly, from this myſtical marriage, was born the God THOR. *Aſa-Thor* means THE LORD THOR. He was the firſt-born of the Supreme God, and the greateſt and moſt powerful of all the inferior divinities, or intelligences that were born from the union of the two principles. One cannot doubt but it was he, who had the charge of lanching the thunder. In the languages of the north, the name given to this God is ſtill that of the Thunder. When they adopted the Roman Calendar, that day which was conſecrated to *Jupiter*, or the Maſter of the Thunder, was aſſigned to *Thor*; and is called at this day *Thorſdag*, THURSDAY, or the day of THOR. (See Vol. I. pag. 96.) To conclude, Adam of Bremen, an au-

* Fr. *Les Celtes*.

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thor of the eleventh century, and a miſſionary in thoſe countries, inſinuates that this was the idea which the Scandinavians had formed of him. "*Thor cùm ſceptro Jovem exprimere videtur*, &c." Hiſt. Eccleſ. c. 223. There is not the leaſt doubt, but it was the Jupiter of the Gauls who had, according to Cæſar, "the "empire of things ce-"leſtial;" as alſo the *Taran*, whom Lucan repreſents, as having been adored by the ſame people, Pharſal. l. I. v. 444. *Taran*, ſignifies "Thun-"der," in the Welſh language at this day.

THE

THE SIXTH FABLE.

Of the Giant Nor.

THE Giant *Nor* was the firſt who inhabited the country of *Jotunheim* (A), 'or Giants-Land.' He had a daughter, named NIGHT; who is of a dark complexion, as are all her family. She was at firſt married to a man called *Naglefara*, and had by him a ſon, named *Auder*. Then ſhe eſpouſed *Onar*; and the daughter of this marriage was the Earth. At laſt ſhe was wedded to *Daglingar*, who is of the family of the Gods. Between them they produced DAY, a child beautiful and ſhining, as are all his father's family (B).

Then the Univerſal Father took NIGHT and DAY, and placed them in heaven; and gave them two horſes and two cars, that they might travel ſucceſſively, one after the other, round the world. NIGHT goes firſt, upon her horſe, named *Rimfaxe* (or Froſty-mane) who, every morning when he

begins his courſe, bedews the earth with the foam that drops from his bit; this is the Dew. The horſe made uſe of by Day, is named *Skinfaxa* (or Shining-mane;) and by his radiant mane, he illuminates the air and the earth (c). Then Gangler aſked, How the Day regulates the courſe of the Sun and the Moon. Har anſwers, There was formerly a man, named *Mundilfara*, who had two children ſo beautiful and well-ſhaped, that he called the male *Mane*, or the MOON; and the female *Sunna*, or the SUN (D). She married a man called *Glener*. But the Gods, angry at their preſumption in taking upon them ſuch ſublime names, carried them up to heaven, and obliged the daughter to guide the car of the Sun, which the Gods, to illuminate the earth, had compoſed of the fires that iſſued from *Muſpelſheim*, or the flaming world. At the ſame time, the Gods placed under each horſe two ſkins filled with air, to cool and refreſh them; and hence, according to the moſt ancient accounts, comes the Freſhneſs of the morning. As for *Mane*, he was ſet to regulate the courſe of the Moon, and its different quarters. One day he carried off two children, named *Bil* and *Hiuke*, as they were returning from a fountain, carrying between them a pitcher ſuſpended on a ſtick. Theſe two children always accompany the Moon, as

one

one may obſerve eaſily even from the earth. But, interrupted Gangler, The Sun runs very ſwiftly, as if ſhe were afraid ſome one ſhould overtake her. So ſhe well may, replied Har; for there are very near her two Wolves, ready to devour her. One of them cloſely perſues the Sun, who is afraid of him, becauſe he ſhall one day ſwallow her up. The other as eagerly follows the Moon, and will make him one day or other undergo the ſame fate. Gangler ſaid, Whence come theſe Wolves? Har replied, There was at the eaſt of MIDGARD a Gianteſs, who dwelt in the foreſt of *Jarnvid* (or IRON-WOOD) all the trees of which are of iron. The Gianteſſes of that place, derive their names from her. This old ſorcereſs is the mother of many Giants, who are all of them ſhaped like ſavage beaſts. From her alſo ſprung theſe two Wolves. One in particular of that race is ſaid to be the moſt formidable of all; he is called *Managarmer*; a monſter that fattens himſelf with the ſubſtances of men who draw near to their end. Sometimes he ſwallows up the Moon, and ſtains the heaven and the air with blood (E). Then the Sun is alſo darkened, as it is ſaid in theſe verſes of VOLUSPA: "Near the riſing "of the Sun, dwelleth the old witch of "the foreſt of *Jarnvid*. There ſhe brings

" forth the ſons ſhe hath by *Fenris*. One " of theſe is become the moſt powerful of " all. He feeds himſelf with the lives of " thoſe who approach to their end. Cloath- " ed with the ſpoils of the other Giants, " he will one day ſtain with blood the " army of the Gods: the following Sum- " mer the ſight of the Sun ſhall be extin- " guiſhed. Noxious winds ſhall blow " from all quarters. Do not you compre- " hend this ſaying?"

REMARKS ON THE SIXTH FABLE.

(A) " The country of " the Giants, &c."] There are great conteſts among the learned about this country of *Jotunheim*, or of the Giants; which ſo conſtantly occurs in all the ancient Chronicles of the north. I needed only have given a ſketch of their principal conjectures, to have produced a note of great erudition; which would certainly have tired my readers, but could have taught them nothing they wanted to know.

(B) " All his father's " family."] One may remark, that according to this allegoric genealogy, it is NIGHT that brings forth the DAY. All the Celtic, ' as well as Go- ' thic' nations, were of this perſuaſion. The ancient reaſoners, more often even than the modern, were reduced to the neceſſity of explaining what was obſcure, by what was ſtill more obſcure. That was a method very well ſuited, and intirely analogous to the turn of the human mind, whoſe curioſity is very voracious, but yet is eaſily ſatisfied, and often as well with words as ideas. NIGHT being thus the mother of DAY, they thought themſelves

ſelves obliged, in their computation of time, to prefer the name of the Mother to that of the Son. Beſides, as they reckoned by months purely lunar, it was natural for them to compute the civil day from ſun-ſet, and from the time when the Moon appears above the horizon. It will not be amiſs here briefly to take notice of the univerſality of this cuſtom: it was obſerved by the Gauls, even in the time of Cæſar, who poſitively affirms this of them; and that the Germans did the ſame, we have the teſtimony of Tacitus. The ſame modes of ſpeech occur in the Salique-law, and in the conſtitutions of Charlemaigne. (Vid. Keyſl. Antiq. p. 197.) The ſentences pronounced in the Tribunals of France not long ago, often ordered the parties (*comparoir dedans* 14 *nuits*) "to "appear within 14 "nights *;" and as the DAY was thought to bring the NIGHT along with it, they afterwards expreſſed themſelves (*dans* 15 *jours*) "within 15 "days," a manner of ſpeaking no leſs familiar to the 'Goths and' Celts, than to the Romans. The Engliſh even at this day, ſay *ſenight* for *ſeven-night*, or ſeven nights, that is, a week; and *fortnight*, (i. e. fourteen nights) for two weeks, or 14 days. (See Vol. I. p. 358.) In the ancient hiſtories of the north, frequent mention is made of "Children of "two or three nights," and "of two winters and "two nights."

(c) "He illuminates "the air, &c."] We have here a ſpecimen of the natural philoſophy of the firſt ages. In attempting to explain things the cauſes of which are obſcure, men of all countries have gone in the ſame track; and have repreſented what was unknown by the image of ſomething they were well acquainted with. This is doubtleſs the true ori-

* It may deſerve inquiry, whether the French had not thoſe modes of expreſſion from the Franks, rather than the Gauls; i. e. rather from their Gothic, than their Celtic anceſtors. T.

gin of fable. We perceive, at firſt ſight, that it cannot be men, who diſpenſe rain and fine weather, who lanch the lightning, &c. There was therefore a neceſſity for imagining there were beings of much ſuperior powers, to produce theſe wonderful operations; but none at all for aſſigning to them forms different from thoſe of men and other animals. Theſe ſolutions at once ſatisfied the curioſity and the imagination; they were eaſy to be comprehended; they intereſted the heart a thouſand ways; and muſt therefore ſucceed, and become laſting. In fact, they have every where prevailed throughout the world. And thoſe who have ſo far opened their eyes, as to ſee into the falſity of theſe explications, have not been able to renounce them without regret, and can ſtill amuſe themſelves with what they believe no longer. We ſhall find in this Mythology more than one proof, that the people of the north have yielded, no leſs than others, to this natural propenſity; and ſhall be forced to agree with M. de Fontenelle, that although a lively and burning Sun may inſpire ſome nations with a greater warmth of imagination, and may give to their ſpirits that concoction, if I may ſo ſay, which compleats their reliſh and digeſtion of fables; yet all men have talents of this kind, independent of phyſical cauſes.

(D) "The female "*Sunna*, or the SUN."] The word for *Sun* is ſtill of the feminine gender in the German tongue, and that for the *Moon* in the maſculine. This obtained formerly in almoſt all the dialects of the Gothic language. The EDDA here gives an explication after the ancient manner, of all the celeſtial appearances. The poets were willing to give a reaſon for all the various phaſes of the Moon, for the freſhneſs of the Morning, for the courſe of the Sun, &c. I ſhall leave ſome other commentator, more converſant in aſtronomy than myſelf, to examine whether the ſpots in the

Moon

Moon bear any reſemblance to the image which the Edda gives of them in this Chapter.

(E) "Sometimes he "ſwallows up the "Moon."] Here we have the cauſe of Eclipſes; and it is upon this very ancient opinion, that the general practice is founded, of making noiſes at that time, to fright away the monſter, who would otherwiſe devour the two great luminaries. Threatened as they ſo often were with being ſwallowed up, could they hope always to eſcape the danger? The 'ancient Scandinavians*,' who never loſt ſight of the future ruin of this univerſe, did not flatter themſelves ſo far. The monſter was to prevail at the laſt day; as we ſhall ſee in the ſequel. I ſay nothing here as to the idea of the other monſter's ſucking out the ſubſtances of men who die away inſenſibly. If it were worth while, one might find ſtill traces of this notion among the popular prejudices of our own times. It is of more conſequence to remark here, the great obligations we owe to the progreſs of ſcience, and in particular to the ſtudy of nature, for our preſent ſecurity and exemption from ſuch groundleſs terrors.

* *Les Celtes.* Orig.

THE SEVENTH FABLE.

Of the Way that leads to Heaven.

GANGLER aſks; Which way do they go from earth to heaven? Har anſwered, with a ſmile of deriſion, That is a ſenſeleſs queſtion; have you never been told, that the Gods have erected a Bridge, which extends from earth to heaven, and that the name of it is *Bifroſt?* You have ſurely ſeen it; but, perhaps, you call it the RAINBOW. It is of three colours, is extremely ſolid, and conſtructed with more art than any work in the world. But altho' it be ſo very ſtrong, it will nevertheleſs be broke in pieces, when the ſons of *Muſpell*, thoſe miſchievous Genii, after having traverſed the great Rivers of Hell, ſhall paſs over this Bridge on horſeback. Then, ſays Gangler, It appears to me that the Gods have not executed their work truly and faithfully, in erecting a Bridge ſo liable to be broken down, ſince it is in their pow-

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er to perform whatever they pleaſe. The Gods, replied Har, are not to be blamed on that account. Bifroſt is of itſelf a good bridge; but there is nothing in nature that can hope to make reſiſtance, when thoſe Genii of Fire ſally forth to war (A).

But, ſays Gangler, What did the Univerſal Father do, after he had built Aſgard? Har anſwered, He in the beginning eſtabliſhed Governors (B); and ordered them to decide whatever differences ſhould ariſe among men, and to regulate the government of the celeſtial city. The aſſembly of theſe judges was held in the plain called *Ida*, which is in the middle of the divine abode. Their firſt work was to build a Hall, wherein are Twelve Seats for themſelves (C), beſides the throne which is occupied by the Univerſal Father. This Hall is the largeſt and moſt magnificent in the world. One ſees nothing there but gold, either within or without. Its name is *Gladheim* *, or the Manſion of Joy. They alſo erected another Hall, for the uſe of the Goddeſſes. It is a moſt delightful and delicate ſtructure: they call it *Vinglod*, or the Manſion of Love and Friendſhip. Laſtly, they built a houſe, wherein they placed furnaces, hammers, an anvil, and

* *Glad-heim*, is literally in Engliſh GLAD-HOME. T

all

all the other inſtruments of a forge; then they worked in metal, ſtone, and wood; and compoſed ſo large a quantity of the metal called Gold, that they made all their moveables, and even the very harneſs of their horſes of pure Gold: hence that age was named the Golden Age (D). This was that age which laſted till the arrival of thoſe women, who came from the country of the Giants, and corrupted it. Then the Gods ſeating themſelves upon their thrones, diſtributed juſtice, and took under conſideration the affairs of the DWARFS; a ſpecies of beings bred in the duſt of the earth; juſt as worms are in a dead carcaſe. It was indeed in the body of the Giant YMIR, that they were engendered, and firſt began to move and live. At firſt they were only worms; but by order of the Gods, they at length partook of both human ſhape and reaſon; nevertheleſs, they always dwell in ſubterraneous caverns, and among the rocks (E).

Here follow ſome verſes of the Voluſpa, accompanied with a long liſt of the principal Dwarfs. Some of which are ſaid to dwell in the rocks, and others in the duſt, &c.

REMARKS ON THE SEVENTH FABLE.

(A) "When thoſe "Genii of Fire ſally forth "to war."] It is very remarkable that this menace

pace ſhould ſo often occur. But the 'Gothic 'and' Celtic nations were in general perſuaded, that nature was in continual danger; and that its ſecret and public enemies, after having for a long time undermined and ſhaken it, would at laſt bring on the great day of its general ruin. This melancholy idea muſt, I think, have had its riſe from ſome of thoſe diſorders, to which our world is often expoſed; at which times one would almoſt believe that the powers who govern it, were engaged in war with each other. And although this idea muſt have prevailed more extenſively, and been more eaſily impreſſed in thoſe climates where the ſeaſons, ſubject to ſudden and violent revolutions, often preſent nature under a languiſhing, or convulſed appearance: yet it is well known that there is ſcarcely any people, but what have had expectations of the end of the world; and have accordingly repreſented it ſome way or other; either as effected by a deluge, or a conflagration: or, laſtly, under the veil of ſome allegory; as by a battle between good and evil Genii. The EDDA employs all theſe three means at the ſame time: ſuch deep root had this doctrine taken in the minds of the poets, the theologians of the north.

(B) "He eſtabliſhed "governors."] The legiſlators of the Scythians repreſented God himſelf, as author of the Laws which they gave to their fellow citizens. Neither ought we to eſteem this pretence of theirs as altogether a political impoſture. When men had brought themſelves to look upon their Gods as the protectors of Juſtice and integrity; the Laws, which gave a public ſanction to thoſe virtues, being regarded as the expreſſion of the divine will, might naturally enough be called the Work of the Gods. This manner of ſpeaking, though miſunderſtood afterwards, would be ſufficiently authorized by that reſpect and gratitude, which ſo great a benefit would inſpire. It is well known

known that among all nations, the adminiſtration of juſtice was at firſt an office of the prieſt-hood. The 'Teutonic and' Celtic tribes retained this cuſtom longer than moſt other people. All the ancients aſſure us, that the prieſts among the Gauls were arbiters, not only of private differences, but even of national diſputes: that they diſpoſed of controverted goods, excommunicated the contumacious, and inflicted death upon the guilty. Who could help trembling before governors, who, to ſpeak in the language of the EDDA, diſtributed juſtice in the name of the Supreme God? In effect, both Cæſar and Tacitus inform us, that among the Germans, none but the Prieſts had a right to inflict penalties; and this, not in the name of the Prince or People, but in the name of the God of Armies, in the name of that God, who had appointed them Governors. (V. Tacit. Germ. c. 7. Cæſar. l. 6.) Hence it was that theſe nations, when they embraced chriſtianity, were beforehand ſo diſpoſed to attribute to the Chriſtian Prieſts and Biſhops that unlimited and ſupernatural power; and to have for their deciſions that implicit ſubmiſſion, as well as that blind reverence for their perſons, which have been ſo long the misfortune and diſgrace of humanity.

(c) "Wherein are "Twelve Seats for them-"ſelves."] Theſe Judges were Twelve in number. Was this owing to there being Twelve primary Deities among the 'Gothic 'nations *', as there were among the Greeks and Romans? This I ſhall not take upon me to decide: but I think one may plainly obſerve here the firſt traces of a cuſtom, which hath extended itſelf to a great many other things. Odin, the conqueror of the north, eſtabliſhed a ſupreme court in Sweden, compoſed of Twelve Members, to aſſiſt him in the functions of the prieſthood and civil

* *Les Celtes*, Orig.

govern-

government. This doubtleſs gave riſe to what was afterwards called the Senate. And the ſame eſtabliſhment in like manner took place in Denmark, Norway, and other northern ſtates. Theſe Senators decided in the laſt appeal all differences of importance; they were, if I may ſay ſo, the Aſſeſſors of the Prince; and were in number Twelve, as we are expreſsly informed by Saxo, in his life of king Regner Lodbrog. Nor are other monuments wanting, which abundantly confirm this truth. We find in Zealand, in Sweden near Upſal, and, if I am not miſtaken, in the county of Cornwal alſo, large ſtones, to the amount of Twelve, ranged in the form of a circle, and, in the midſt of them, one of ſuperior heighth. Such, in thoſe rude ages, was the Hall of Audience; the ſtones that formed the circumference, were the ſeats of the ſenators, that in the middle the throne of the king. The like monuments are found alſo in Perſia, near Tauris. Travellers frequently meet there with large circles of hewen ſtones; and the tradition of the country reports, that theſe are the places where the *Caous*, or Giants, formerly held their councils. (Vid. Chardin's Travels into Perſia, Vol. III. p. .) I think one may diſcover veſtiges of this ancient cuſtom, in the fable of the Twelve Peers of France, and in the eſtabliſhment of Twelve Jurymen in England, 'who are the proper 'Judges, according to 'the ancient laws of that 'country. T.'

(D) "Named the "Golden Age."] This Golden Age of the EDDA is not worthy to be compared with that of the Greek poets; but in return, it may perhaps have this advantage over the other, that it is not altogether without real exiſtence. There is no doubt but this Mythology, like all others, perpetually confounds the natural Deities, with thoſe perſons who were only deified by men, and to whom were aſcribed the names of the former. Men, who

rendered

rendered themſelves illuſtrious by ſome noble invention, or by their attachment to the worſhip of the Gods, received the names of thoſe Gods after their deceaſe; and it was a long time before the following ages thought of diſtinguiſhing the one from the other. Among our Scythian anceſtors, the firſt men who found out a mine of gold, or any other metal; and knew how to work that metal, and make ſomething ornamental out of it, were doubtleſs regarded as divine perſons. A mine diſcovered by chance, would eaſily afford and furniſh out that ſlight magnificence; of which the EDDA has here preſerved a faint remembrance.

(E). "Dwell . . . among the rocks."] This paſſage deſerves attention. We may diſcover here one of the effects of that ignorant prejudice, which hath made us for ſo many years regard all arts and handicrafts, as the occupation of mean people and ſlaves. Our Celtic 'and Gothic' anceſtors, whether Germans, Scandinavians or Gauls, imagining there was ſomething magical, and beyond the reach of man in 'mechanic' ſkill and induſtry, could ſcarcely believe that an able artiſt was one of their own ſpecies, or deſcended from the ſame common origin. This, it muſt be granted, was a very fooliſh conceit; but let us conſider what might poſſibly facilitate the entrance of it into their minds. There was perhaps ſome neighbouring people, which bordered upon one of the Celtic 'or Gothic' tribes; and which, although leſs warlike than themſelves, and much inferior in ſtrength and ſtature, might yet excel them in dexterity; and addicting themſelves to manual arts, might carry on a commerce with them ſufficiently extenſive, to have the fame of it ſpread pretty far. All theſe circumſtances will agree well enough with the Laplanders: who are ſtill as famous for their magic, as remarkable for the lowneſs of their ſtature; pacific, even to a degree of cowardice; but

of a mechanic induſtry, which formerly muſt have appeared very conſiderable. The ſtories that were invented concerning this people, paſſing thro' the mouths of ſo many ignorant relaters, would ſoon acquire all the degrees of the marvellous, of which they were ſuſceptible. Thus the DWARFS ſoon became, (as all know, who have dipt but a little into the ancient romances) the forgers of enchanted armour, upon which neither ſwords, nor conjurations, could make any impreſſion. They were poſſeſſed of caverns, full of treaſure, intirely at their own diſpoſal. This, to obſerve by the bye, hath given birth to one of the Cabaliſtic doctrines, which is perhaps only one of the branches of the ancient northern theology*. As the Dwarfs were feeble, and but of ſmall courage; they were ſuppoſed to be crafty, full of artifice and deceit. This, which in the old romances is called DISLOYALTY, is the character always given them in thoſe fabulous narratives. All theſe fancies having received the ſeal of time and univerſal conſent, could be no longer conteſted; and it was the buſineſs of the poets to aſſign a fit origin for ſuch ungracious beings. This was done, in their pretended riſe from the dead carcaſe of a great Giant. The Dwarfs at firſt were only the maggots, engendered there by its putrifaction: afterwards the Gods beſtowed upon them underſtanding and cunning. By this fiction the northern warriors juſtified their contempt of them; and at the ſame time accounted for their ſmall ſtature, their induſtry, and their ſuppoſed propenſity for inhabiting caves and clefts of the rocks. After all, the notion is not every where exploded that there are in the bowels of the earth 'FAIRIES §', or a kind of dwarfiſh and tiny beings,

* *La Theologie Celtique.* Fr. Orig.

§ I have, in this one place of the tranſlation, applied the word FAIRIES, in our common Engliſh action of it:—But our author has generally,

ings, of human ſhape, remarkable for their riches, their activity and malevolence. In many countries of the north, the people are ſtill firmly perſuaded of their exiſtence. In Iceland, at this day, the good folks ſhew the very rocks and hills, in which they maintain that there are ſwarms of theſe ſmall ſubterraneous men, of the moſt tiny ſize, but moſt delicate figures.

rally, throughout this work, uſed the French word *Fees*, (i. e. FAIRIES) to ſignify, not the little imaginary dwarfiſh beings, to which we appropriate the word; but to expreſs the Fates or Deſtinies; or thoſe inferior female Divinities that are aſſigned to watch over the lives and fortunes of individuals.—In this he ſeems rather to have had an eye to the Oriental fables, than to thoſe of genuine Gothic origin: however, the duty of a tranſlator requiring me to follow him, I beg leave here to apprize the reader of this our author's application of the word. T.

THE EIGHTH FABLE.

Of the Holy City, or Reſidence of the Gods.

GANGLER demanded: Which is the capital of the Gods, or the ſacred city? Har anſwers, It is under the Aſh *Ydraſil*; where the Gods aſſemble every day, and adminiſter juſtice (A). But, ſays Gangler, What is there remarkable with regard to that place? That Aſh, ſays Jafnhar, is the greateſt and beſt of all trees. Its branches extend themſelves over the whole world, and reach above the heavens. It hath three roots, extremely diſtant from each other: the one of them is among the Gods; the other among the Giants, in that very place where the abyſs was formerly; the third covers *Niſlheim*, or Hell; and under this root is the fountain *Vergelmer*, whence flow the infernal rivers: this root is gnawed upon below by the monſtrous ſerpent *Nidhoger*. Under that root, which ſtretches out towards the land

of the Giants, is alſo a celebrated ſpring, in which are concealed Wiſdom and Prudence. He who has poſſeſſion of it is named *Mimis*; he is full of wiſdom, becauſe he drinks thereof every morning. One day the Univerſal Father came and begged to drink a cup of this water; but he was obliged to leave in pledge for it one of his eyes, according as it is ſaid in the VOLUSPA: "Where haſt thou concealed "thine eye, ODIN? I know where; "even in the limpid fountain of Mimis. "Every morning does Mimis pour Hy- "dromel (or Mead) upon the pledge he "received from the Univerſal Father. Do "you, or do you not, underſtand this? "(B)." The third root of the Aſh is in heaven, and under it lies the holy fountain of TIME-PAST. 'Tis here that the Gods ſit in judgment. Every day they ride hither on horſeback, paſſing over the Rainbow, which is the bridge of the Gods. Theſe are the names of the horſes of the Gods: *Sleipner* is the beſt of them; he hath eight feet, and he belongs to Odin. The others are *Glader*, *Gyller*, &c. The horſe of the God *Balder*, was burnt along with his maſter. As for Thor, he goes on foot to the tribunal of the Gods, and fords the rivers *Kormt*, *Gormt*, &c. All theſe is he obliged to croſs every day on

foot,

foot, in his way to the Aſh *Ydraſil*; for the Bridge of the Gods is all on fire. How comes it to paſs, interrupted Gangler, that the Bridge *Bifroſt* is on fire? That, ſays Har, which you ſee red in the Rainbow, is the fire which burns in heaven: for the Giants of the mountains would climb up to heaven by that Bridge, if it were eaſy for every one to walk over it.

There are in heaven a great many pleaſant cities, and none without a divine garriſon. Near the fountain, which is under the Aſh, ſtands a very beautiful city, wherein dwell three virgins, named *Urda*, or the PAST; *Verdandi*, or the PRESENT; and *Sſkulda*, or the FUTURE. Theſe are they who diſpenſe the ages of men; they are called *Nornies*, that is, Fairies *, or Deſtinies. But there are indeed a great many others, beſides theſe, who aſſiſt at the birth of every child, to determine his fate. Some are of celeſtial origin; others deſcend from the Genii; and others from the Dwarfs: as it is ſaid in theſe verſes, "There are *Nornies* of different originals: "ſome proceed from the Gods, ſome from "the Genii, and others from the Dwarfs." —Then, ſays Gangler, if theſe *Nornies* diſ-

* *Nornir*, Iſl. is rather Fates, or Deſtinies, *Parcæ*. I have therefore choſe to retain the original word in ſome of the following paſſages rather than render it FAIRIES, after M. Mallet. T.

penſe the deſtinies of men, they are very unequal in their diſtribution; for ſome are fortunate and wealthy, others acquire neither riches nor honours; ſome come to a good old age, while others die in their prime of life. Har anſwers, The *Nornies*, who are ſprung of a good origin, are good themſelves, and diſpenſe good deſtinies: but thoſe men to whom misfortunes happen, ought to aſcribe them to the evil *Nornies* or Fairies (c). Gangler proceeds, and deſires to know ſomething more concerning the Aſh. Har replied, What I have farther to add concerning it is, that there is an eagle perched upon its branches, who knows a multitude of things: but he hath between his eyes a ſparrow-hawk. A ſquirrel runs up and down the Aſh, ſowing miſunderſtanding between the eagle and the ſerpent, which lies concealed at its root. Four ſtags run acroſs the branches of the tree, and devour its rind. There are ſo many ſerpents in the fountain whence ſpring the rivers of hell, that no tongue can recount them, as it is ſaid in theſe verſes. "The "large Aſh ſuffers more than man would "believe. A ſtag eats and ſpoils it above; "it rots on the ſides; while a ſerpent "gnaws and corrodes it below." And alſo in theſe, "Under the great Aſh are many "ſerpents, &c." They relate beſides, that the Fairies or Deſtinies who reſide near the

fountain of the PAST, draw up water thence, with which they bedew the Aſh, to prevent its branches from growing withered and decayed. Of ſo purifying a nature is that water, that whatever it touches becomes as white as the film withinſide an egg. There are upon this ſubject very ancient verſes, to this effect, " The great " and ſacred Aſh is beſprinkled with a " white water, whence comes the dew " which falls into the valleys, and which " ſprings from the fountain of PAST-" TIME." Men call this the Honey-dew, and it is the food of bees. There are alſo in this fountain two ſwans, which have produced all the birds of that ſpecies.

REMARKS ON THE EIGHTH FABLE.

(A) " Adminiſter ju-" ſtice."] We ſee in the preceeding fable, that the Gods aſſemble together in the open air, in a valley: Here is their principal reſidence, under an Aſh-Tree. In this, as in other things, the Gods are made to conform themſelves to the manners of men. The ancient Gothic and Celtic nations for a long time had no other place of rendezvous, than ſome tree remarkable for its ſize and age. The ſtates of Eaſt Friezeland, even ſo late as the thirteenth century, aſſembled under three large oaks which grew near Aurich; and it is not more than three centuries ago, that moſt of the German princes held their conferences under trees †. The averſion theſe people had for incloſed places; the fear of putting themſelves into the power of a perfidious

† Vid. Keyſl. Antiq. Sept. p. 78, 79, 80. T.

chieftain, who, fortified in his caſtle, was ſtronger than the laws and magiſtrates: and laſtly, that ancient impreſſion, not even yet worn entirely out, with which their religion had inſpired them in favour of trees; theſe are probably the cauſes of the ſingular cuſtom here alluded to in the EDDA.

(B) "Do you, or do "you not, underſtand "this?"] To this I can only anſwer in the negative. This whole deſcription is moſt certainly allegorical. We meet in it indeed with ſome glimmering rays of light, but they are ſo tranſient and ſo broken, that one may fairly own, the whole is unintelligible. One of the tranſlators of the EDDA will have *Minis* to be *Minos*; I am no more warranted by reaſon to oppoſe him in this, than he was to entertain ſuch a conceit.

(C) "The evil Fai-"ries."] Here we have a compleat theory of Fairyiſm. In this paſſage of the EDDA we have the bud and germ (as it were) of what the ancient romances * and popular ſuperſtitions have ſo widely branched, and applied to ſuch a variety of things. All the Celtic 'and Gothic' tribes have had a great veneration for the Fairies, or Deſtinies; and not without reaſon, ſince every man's fate or fortune was in their hands. The romances inform us, that there were two kinds of them, the Good and Bad; but they diſtinguiſh them no farther. The three principal, according to the Edda, are the PRESENT, the PAST, and the FUTURE; a circumſtance which is wanting in the Greek fable of the

* The romances in which the FAIRIES and DESTINIES are uſed as ſynonymous, are not thoſe of Gothic origin, but rather the Oriental tales and fables. The FAIRIES of our own northern anceſtors, are properly what are called throughout this work the DWARFS: whereas our author applies the word *Fees* (FAIRIES) in nearly the ſame ſenſe as the Latin *Nymphæ* and *Parcæ*; and perhaps this may be the ſenſe in which it is generally uſed by his countrymen. The *Nornæ*, however, of the Edda, ſeem to be evidently the ſame with the *Weird Siſters*, ſo famous in Gothic Hiſtory and Romance. See Bartholin. Caſſæ Contempt. Mort. p. 610. Junii Etymol. Ang. (Verb. WERDE.) T.

Parcæ,

Parcæ, and which is in itſelf not badly imagined. The Romans, who enlarged their heaven, and increaſed the number of their Gods, in proportion as they extended their empire; having adopted theſe 'northern *' divinities, conſecrated to them divers monuments, ſome of which have been recovered. Theſe monuments agree very well with the EDDA §. They almoſt always preſent to view three females: the oracles theſe pronounced had rendered them famous. They were eſpecially reſorted to at the birth of a child. In many places there were caverns, where the people fancied they might enjoy the pleaſure of their preſence, and hear them ſpeak. Some places in France retain ſtill the name of the FAIRIES OVEN, the FAIRIES WELL, &c. Saxo, the Grammarian, ſpeaks of a chapel, where king Fridleif went to conſult them about the fate of his ſon Olaus, and he adds, that he ſaw three young women ſitting there. Sax. l. 6. This ſuperſtition, ſo general throughout Europe, hath prevailed almoſt as long as that relating to witches and ſorcerers. We ſee, in the proceſs or trial of the famous MAID OF ORLEANS, that ſhe was accuſed of going often to a certain oak in a ſolitary place, to conſult the FAIRIES (Fr. *Fees.*) Theſe Fairies were, I believe, as to their origin, deified propheteſſes. The Celtic 'and Teutonic' women had a peculiar talent for improving all ſorts of ſuperſtition; and turning every thing into omens. Thoſe who had moſt diſtinguiſhed themſelves in this art, were deified, and became Goddeſſes after their deceaſe; and as they had predicted the fate of men on earth, were believ d ſtill to do it in heaven.

This error is very ancient. In the time of Veſpaſian, there was, according to Tacitus, a female named *Velleda*, half a Propheteſs, and half a Fairy, who, from the top

* Fr. *Celtiques.* § Vid. Keyſ. Ant. p. 33. 270. 335. 445.

of a tower where ſhe lived recluſe, exerciſed far and near, a power equal to that of kings. *Late imperitabat* are the words of the hiſtorian. The moſt illuſtrious warriors undertook nothing without her advice, and always conſecrated to her a part of the booty. V. Tacit. Hiſt. l. 4 & 5. In general, one may obſerve, that the worſhip paid to women, hath always had here in Europe great advantage over that which was directed to men. The religious reſpect which was here paid to the Fairies or Deſtinies, is of all the doctrines of the ancient religion *, that which hath longeſt prevailed. Theſe fabulous divinities have ſurvived all the Gods and Genii, both of the Celts and Romans, and though at laſt baniſhed every where elſe, have found a kind of aſylum in our romances.

* Fr. *La Religion Celtique.*

*** To the inſtances given by our Author (in Note A) of the Gothic nations aſſembling under Trees, may be added the following in our own country, viz.

The Wapentake of SKIRE-AKE in the Weſt-riding of Yorkſhire, is thought to have taken its name from a remarkable Oak, to which the inhabitants repaired upon public occaſions, as at a general Convention of the Diſtrict, &c. See Thoreſby's Ducat. Leod. p. 84. 150.——So Berkſhire is thought to have been denominated from BEROKE, a bare, or diſbarked Oak, to which, upon particular emergencies, the inhabitants were wont in ancient times to reſort and conſult about public matters. Camd. Brit. (by Gibſon, 1 Ed: p. 137.)——The Tranſlator of this Book knows a Manor in Shropſhire, where the Manor-Court is held to this day under a very aged Aſh-tree: there the Steward calls over the Copy-holders, and forms a Jury; and then adjourns the Court to a neighbouring inn, for the diſpatch of buſineſs. T.

THE NINTH FABLE.

Of the Cities which are in Heaven.

GANGLER ſays to Har, You tell me very wonderful things; but what are the other holy cities to be ſeen in heaven? Har replies, There are many other very fine cities to be ſeen there. In one of them, called *Alfheim* (A), dwell the luminous Genii, but the black Genii live under the earth, and differ from the others ſtill more in their actions than in their appearance. The luminous Genii are more ſplendid than the Sun; but the black Genii are darker than pitch. In theſe parts there is alſo a city called *Breidablik*, which is not inferior to any other in beauty; and another named *Glitner*, the walls, columns and inſide of which are gold, and the roof of ſilver *. There alſo is to be ſeen the city *Himinborg*, or the Celeſtial Mount, ſituated upon the frontiers, at the place

* The Edda of Goranſon ſays *Afgulli*, of gold. T.

where the bridge of the Gods touches heaven. The great city of *Valaſcialf*, which belongs to Odin, is all built of pure ſilver. There is the royal Throne, called *Lidſcialf*, or the Terror of the Nations. When the Univerſal Father is ſeated upon it, he can view the whole earth. On the utmoſt limit of heaven, towards the ſouth, is the moſt beautiful city of all: it is called *Gimle*. It is more brilliant and ſhining than the Sun itſelf, and will ſubſiſt even after the deſtruction of heaven and earth. Men of real goodneſs and integrity ſhall abide there for everlaſting ages. The poem VOLUSPA ſpeaks thus of it; "I know that there is "a place brighter than the Sun, and in- "tirely covered with gold, in the city of "*Gim'e:* there the virtuous are to reſide; "there they ſhall live happy throughout "all ages (B)." Then Gangler demands, What will preſerve that city when the black flame comes to conſume heaven and earth? Har replied, We have been told, that there is towards the ſouth, another heaven, more elevated than this, called the Clear Blue; and above that, a third heaven, ſtill more elevated, called the Boundleſs. In this laſt we think the city of *Gimle* muſt be ſeated, but it is at preſent inhabited only by the luminous Genii.

REMARKS ON THE NINTH FABLE.

(A) "In a city nam-"ed Alfheim."] *Alfheim* ſignifies, in Gothic, the Abode of the Genii, that is, of the Fairies of the male ſex. We may obſerve, that they are of different characters, Good and Bad; for there is no probability, that any one good quality could be aſcribed to creatures blacker than pitch. It is needleſs to obſerve, that all the Gothic and Celtic nations have had theſe Genii. The romances of Chivalry are full of alluſions to this imaginary ſyſtem. The ſame opinions prevailed among the Perſians. In many places of High Germany, the people have ſtill a notion, that theſe Genii come by night, and lay themſelves on thoſe they find ſleeping on their backs; and thus produce that kind of ſuffocation which we call the Night Mare. (See Keyſler. Antiq. Sept. p. 500.) In the ſame manner they accounted for thoſe luxurious and immodeſt illuſions, ſo common in dreams; hence are derived the fables of Incubuſes and Sucubuſes; and that general opinion that there were Genii or Sylphs of both ſexes, who did not diſdain the embraces of mortals. With one ſingle fiction, ſo fruitful as this, they might have run through the whole world of nature, and not have left a ſingle phænomenon unaccounted for. To do this there was only occaſion for Good and Bad Genii, as we have ſeen above. With regard to the Bad, they were particularly dreaded at the hour of noon; and in ſome places they ſtill make it a point of duty to keep company at that hour with women in childbed, for fear the Demon of Noon ſhould attack them, if left alone. This ſuperſtition hath prevailed no leſs in France, than elſewhere; though it came from the eaſt. St. Baſil recommends us to pray to God ſome time before noon, to avert this danger. The Celtes with the ſame view, offered ſacrifices,

crifices. One ſays pleaſantly, the true Demon of noon is hunger, when one has nothing to ſatisfy it †. If one looks back upon ſo many chimerical terrors, and ſo many painful and abſurd obſervances, from which we are at this day delivered; who but muſt applaud the progreſs of literature and the ſciences? See, upon this ſubject, a diſſertation of the learned Mr. Schutze, in his Exerc. ad German. Gentil. fac. Exercit. V. p. 221.

(B) "Live happy "throughout all ages."] We ſhall ſee this ſubject treated in a more extenſive manner in another place of the EDDA, for which (to avoid repetitions) I ſhall reſerve many remarks I have to make on this important paſſage.

† Vid. Keyſler. Antiq. Sept. p. 500.—The ſame author gives a very curious paſſage from an ancient SCALD, concerning the ELFS. See p. 501, 502. T.

THE

THE TENTH FABLE.

Of the Gods to be believed in.

GANGLER goes on, and aſks, Who are the Gods, whom men ought to acknowledge? Har anſwers, There are twelve Gods, whom you ought to ſerve. Jafnhar adds, Nor are the Goddeſſes leſs ſacred. Thridi proceeds, The firſt and moſt ancient of the Gods is ODIN. He governs all things. And although the Gods are powerful, yet they all ſerve him, as children do their father (A). His ſpouſe FRIGGA foreſees the deſtinies of men, but ſhe never reveals what is to come, as appears from that converſation in verſe which Odin one day held with *Loke*. "Senſeleſs "*Loke*, why wilt thou pry into the fates? "Frigga alone knoweth what is to come, "but ſhe never diſcloſeth it to any perſon." Odin is called the Univerſal Father, becauſe he is the Father of all the Gods. He is alſo called the Father of Battles, becauſe he

he adopts for his children all thoſe who are ſlain with their ſwords in their hands. He aſſigns them for their place of reſidence, the palaces of *Valhall* and *Vingolf*, and beſtows upon them the title of *Heroes* (B). He has a great many other names, as *Hanga-Gud*, &c. [*Here forty-ſix names are enumerated.*]

A great many names indeed! ſays Gangler: ſurely that man muſt be very learned who knows them all diſtinctly, and can tell upon what occaſions they were given. Har replies, It requires, no doubt, a tolerable memory, to recollect readily all theſe names. But I will intimate to you however, in a few words, what principally contributed to confer them upon him: it was the great variety of languages (B): for each people being deſirous to adore him, and addreſs their vows to him, they have been obliged to tranſlate his name each into his own language. Some of his other names have been owing to adventures, which have happened to him in his travels, and which are related in the ancient hiſtories. Nor can you ever paſs for a man of learning, if you are not able to give an account of all theſe wonderful adventures.

REMARKS ON THE TENTH FABLE.

(A) "As children do "their father."] I am obliged to return again to Odin. There is nothing in all Pagan antiquity more expreſs than this paſſage, with regard to the ſupremacy of ONE GOD. The name of *Æs*, or LORD, is again aſcribed to him in this place. The Gauls, in like manner, called him alſo *Æs*, or with a Latin termination *Eſus*: for ſeveral manuſcript copies of Lucan, who ſpeak of this God, give the word *Eſus*, without the aſpirate †. I have ſaid elſewhere, that Suetonius poſitively aſſerts the ſame thing of the Etruſcans. The Roman authors have often called him the *Mars* of the Celtic people; becauſe, as the EDDA clearly ſhows here, he was the ſame with the God of War. Wherefore, (although the learned Abbé Banier has maintained the contrary) this *Eſus*, whoſe name occurs in the monuments of the cathedral of Paris, is, at one and the ſame time, the Supreme God, and, to ſpeak with the EDDA, the Father of Battles; as P. Pezron had advanced. (See La Mythol. & les Fables expliq. T. II. p. 650, &c. Ed. Quarto.) Monſ. Pelloutier, in my opinion, hath proved, beyond all doubt, that the Supreme God of the Celtes, *Eſus*, *Teut* or *Odin*, was the God of War. (See Hiſt. des Celtes, T. II. c. 7.) It is to no purpoſe to object, that the Father of Gods and Men could not at the ſame time be called the Father of Combats, without manifeſt contradiction; for the EDDA eſtabliſhes this to be the fact too ſtrongly to be diſputed. Beſides, contradictions do not always hinder an opinion from being received. Various

† Vid. Keyſl. Antiq. p. 139, &c. 187.—The paſſage referred to in Lucan, is this.

Et quibus immitis placatur ſanguine cæſo
Tentates; horrenſque feris altaribus HESUS.
Pharſal. L. 1, T.

modi-

modifications and diſtinctions are found out to clear up the difficulty. But there was no great need of any here; for the 'Goths and' Celtes regarded war as a very ſacred occupation. It furniſhed, according to them, opportunities for diſplaying courage; and of fulfilling the views of providence; which was to place us here as in a field of battle; and only to grant its favours as the peculiar rewards of fortitude and valour.

(B) "It was the great "variety of languages."] This reaſoning upon the names of Odin, may contain ſomething of truth in it. The text recounts a great number of theſe names, which I have ſuppreſſed, out of regard to thoſe ears which are not accuſtomed to Gothic ſounds. 'Tis certain that almoſt all the names aſcribed to the Supreme Deity, are either epithets taken from the qualities attributed to him, or the places where he was worſhiped, or from the actions he had performed, &c. This diverſity of names hath often miſled thoſe of the learned, who have applied themſelves to the ſtudy of the Celtic religion, juſt in the ſame manner as hath happened to thoſe, who applied themſelves to the Greek or Roman mythology. In the ancient Icelandic poetry, we find the Supreme God denominated in more than a hundred and twenty-ſix different phraſes. They are all enumerated in the *Scalda*, or Poetic Dictionary. It would therefore (as Gangler obſerves) require ſome application, to give the reaſons of all theſe different denominations, many of which allude to particular events.

THE

THE ELEVENTH FABLE.

Of the God Thor, the Son of Odin.

HEREUPON Gangler demanded, What are the names of the other Gods? What are their functions, and what have they done for the advancement of their glory? Har ſays to him, The moſt illuſtrious among them is THOR. He is called *Aſa-Thor*, or the Lord Thor; and *Ake-Thor*, or the Active Thor. He is the ſtrongeſt and braveſt of Gods and Men (A). His kingdom is named *Thrúdwanger*. He poſſeſſes there a palace, in which are five hundred and forty Halls. It is the largeſt houſe that is known; according as we find mentioned in the poem of *Grimnis*. "There "are five hundred and forty Halls in the "Winding Palace of the God Thor; and "I believe there is no where a greater fa-"bric, than this of the eldeſt of ſons." The Chariot of Thor is drawn by two He-Goats. It is in that Chariot that he goes into the country of the Giants; and

thence they call him the rapid Thor. He likewiſe poſſeſſes three very precious things: The firſt is a Mace, or Club, called *Miolner*, which the Giants of the Froſt, and thoſe of the Mountains, know to their coſt, when they ſee it hurled againſt them in the air: and no wonder; for with that Mace has this God often bruiſed the heads of their fathers and kindred. The ſecond jewel he poſſeſſes, is called the Belt of Proweſs; when he puts it on, he becomes as ſtrong again as he was before. The third, which is alſo very precious, are his Gauntlets, or Gloves of Iron, which he always wears when he would lay hold of the handle of his Mace. There is no perſon of ſo much learning, as to be able to relate all his marvellous exploits; I myſelf could tell you ſo many, that day would end much ſooner, than the recital of what immediately occur to me. Then ſays Gangler to him, I would rather hear ſomething about the other Sons of Odin. To this Har anſwered in theſe words:

THE ſecond

REMARKS ON THE ELEVENTH FABLE.

(A) "Thor is the "ſtrongeſt of Gods and "Men."] The reader will recollect here, what I have ſaid a little higher concerning this divinity of

of the northern nations *. The function aſcribed to him of launching the thunder, made him paſs for the moſt warlike and formidable of all the Gods. It was alſo Thor who reigned in the air, diſtributed the ſeaſons, and raiſed or allayed tempeſts. "THOR, ſays "Adam of Bremen, is "the God who, accord-"ing to theſe people, "governs the thunder, "the winds, the rains, "the fair weather, and "harveſt." (See Hiſt. Eccleſ.) This Mace or Club, which he hurled againſt the Giants, and with which he cruſhed their heads, is doubtleſs the Thunder, which moſt frequently falls upon elevated places. He was in general regarded as a divinity favourable to mankind; as he who guarded them from the attacks of Giants and wicked Genii; whom he never ceaſed to encounter and perſue. The name of his palace ſignifies, in Gothic, "The place of re-"fuge from Terrour." As he was the firſt-born of the Supreme God; or to ſpeak in the language of the EDDA, "The "Eldeſt of Sons;" the firſt and principal intelligence proceeding from the union of the Deity with Matter; they have made him a middle divinity, a mediator between God and Men. It is probable that a great many people venerated him alſo, as the intelligence who animated the Sun and Fire. The worſhip of the Perſians had in this reſpect, as in a great many others, the moſt exact reſemblance to that of this people. The Perſians held, that the moſt illuſtrious of all created intelligences was what they paid homage to under the ſymbol of Fire or the Sun, wherein the intelligence reſided. They called it *Mithr-as*, or the Mediator Lord. (The word *As* ſtill ſignifies Lord, in Perſian.) They, as well as the Scandinavians, kept a perpetual and ſacred fire, in conſequence of this perſuaſion. The Scythians, according to Herodotus and He-

* Fr. *Des Celtes.*

ſychius, adored this divinity under the title of *Goeto-Syrus*, which ſignifies The Good Star. This word *Syr*, or *Seir*, which the Perſians employed to denominate the Sun, ſeems to be the ſame with *Thor*, only in a different dialect. The ancient people of the north pronounced the *th* in the ſame manner as the Engliſh do at preſent; not very different from *ſs*. They had a particular character for that letter, which was afterwards loſt in the other dialects of the Saxon language. All the Celtic nations have in like manner, been accuſtomed to the worſhip of the Sun; either as diſtinguiſhed from Thor, or conſidered as his ſymbol. It was a cuſtom that every where prevailed in ancient times, to celebrate a feaſt at the winter ſolſtice, by which men teſtified their joy at ſeeing this great luminary return again to this part of the heavens. They ſacrificed horſes to him, as an emblem, ſays Herodotus, of the rapidity of this planet. This was the greateſt ſolemnity in the year. They called it in many places, *Yole*, or *Yuul*, from the word *Hiaul*, or *Houl*, which even at this day ſignifies the SUN, in the languages of Baſs Britagne, and Cornwal *. When the ancient Pagan religion gave place to the Chriſtian, the rejoicings, feaſts and nocturnal aſſemblies which that feſtival authoriſed, indecent as they were, were not ſuppreſſed, leſt, by endeavouring to gain all, all ſhould be loſt.

* This is giving a Celtic derivation of a Gothic word, (two languages extremely different.)—The learned Dr. Hickes thus derives the term in queſtion. "Iol, *Cimbricum, Anglo-Saxonicè ſcriptum,* Geol; *et* "*Dan. Sax.* Iul, o *in* u *facile mutato, ope intenſivi præfixi* i *et* ge, *fa-*"*ciunt* giol, ol, *Commeſſatio, compotatio, convivium, ſympoſium.*"—— "*(Iſl.* Ol. *cereviſiam denotat, & metonymicè Convivium.)*" Junii Etym. Ang. V. YEOL.

Our ingenious author, however, is certainly right as to the origin and deſign of the YULE-FEASTS the Greenlanders at this day keep a SUN-FEAST at the winter ſolſtice, about Dec. 22. to rejoice at the return of the Sun, and the expected renewal of the Hunting ſeaſon, &c. Which cuſtom they may poſſibly have learnt of the Norwegian Colony formerly ſettled in Greenland. See an account of this feſtival in Dav. Crantz's Hiſt. of Greenland, 2 Vols. 8vo. 1767. Vol. I. p. 176. T.

The

The church was content to ſanctify the end of this feaſting, by applying it to the nativity of our Lord; the anniverſary of which happened to be much about the ſame time. In the languages of the north, *Juul*, or *Yule*, ſtill ſignifies Chriſtmas; and the manner in which this feſtival is celebrated in many places, as well as the old name itſelf, reminds us of many circumſtances of its firſt original. (See Scheffer. Upſal. Antiq. c. 7. Pellout. Hiſt. des Celt. T. II. c. 12 †.) I have already obſerved, that in all the languages of the north, the day conſecrated to the *Jupiter tonans* of the Romans, was transferred to the God THOR, and was named *Thorſdag*, &c. that is, THURSDAY. See Vol. I. pag. 96.

† See alſo Keyſl. Antiq. p. 159, &c. 349, 367. T.

THE TWELFTH FABLE.

Of the God Balder.

THE ſecond ſon of Odin is named BALDER. He is of an excellent natural temper; and hath the univerſal praiſe of mankind: ſo handſome in his perſon, and of ſo dazling a look, that he ſeems to dart forth rays of light (A). To make you comprehend the beauty of his hair, you ſhould be informed that the whiteſt of all vegetables is called, the "Eye-brow of Balder." This God, ſo radiant and graceful, is alſo the moſt eloquent and benign; yet ſuch is his nature, that the judgments he has pronounced can never be altered. He dwells in the city of *Breidablik*, before-mentioned. This place is in heaven, and nothing impure can have admittance there: this is confirmed by the following verſes: "Balder hath his pala-
"ces in Briedablik, and there I know are
"columns, upon which are engraven verſes,
"capable of recalling the dead to life."

The

The third God is he, whom we call NIORD. He dwelleth in a place named *Noatun*. He is ruler of the winds: he checks the fury of the ſea, ſtorms and fire (B). Whoever would ſucceed in navigation, hunting or fiſhing, ought to pray to this God. He is ſo rich, that he can give to his votaries kingdoms and treaſures: and upon this account alſo he deſerves to be invoked. Yet Niord is not of the lineage of the Gods. He was reared at *Vanheim*, that is, in the country of the VANES; but the Vanes delivered him up an hoſtage to the Gods, and received in his place *Haner*. By this means a peace was re-eſtabliſhed between the Gods and the Vanes. Niord took to wife *Skada*, the daughter of the Giant *Thiaſſe*. She prefers dwelling on the ſpot where her father inhabits, that is, in the land of the mountains; but Niord loves to reſide near the ſea: yet they came at length to this agreement between themſelves, that they ſhould paſs together nine nights among the mountains, and three on the ſhore of the ſea. One day Niord, returning from the mountains, compoſed this ſong; "How "do I hate the abode of the mountains? "I have only paſſed nine nights there; "but how long and tedious did they ſeem! "There one hears nothing but the howl-"ing of wolves, inſtead of the ſweet ſing-

" ing of the ſwans *, who dwell on the " ſea-ſhores." In anſwer to this, Skada compoſed the following verſes: " How is " it poſſible for me to enjoy my reſt on " the couch of the God of the Ocean; " whilſt birds in flocks returning each " morning from the foreſt, awake me with " their ſcreamings?" Then Skada returned to the mountains, where her father dwells; there ſnatching up her bow, and faſtening on her ſnow-ſkates, ſhe often employed herſelf in the chace of ſavage beaſts †.

* It is very remarkable, that the ancient Icelandic bards ſhould have got hold of that fabulous opinion of the SWAN's being a ſinging bird; which ſo generally prevailed among the Greek and Roman poets. It would be a curious ſubject of diſquiſition, to inquire what could have given riſe to ſo arbitrary and groundleſs a notion. ——There can be no miſtake about the bird here; for the Icelandic words are the ſame with our Engliſh: *Saungui Suana*, " The ſong, or ſinging " of SWANS." *Cantus Cygnorum.* T.

† The reader will find an additional paſſage here in the Latin verſion of Goranſon; as alſo ſome parts of the preceding paragraph differently rendered.

REMARKS ON THE TWELFTH FABLE.

(A) "He ſeems to "dart forth rays of "light.] Of all the nations who have formerly adhered to the 'Gothic' religion †, none have given us ſuch a particular deſcription of it as the Icelanders. If we are not therefore always able to prove, that ſome of the points contained in the doctrine of the EDDA have been univerſally received by other ancient nations of Europe; muſt it be thence concluded, that theſe doctrines were unknown to them? Analogy authoriſes us to judge the contrary. The conformities, we diſcover in that part which we know, may ſerve to anſwer for what remains unknown. But this reaſoning, which I think well founded, ſhall not hinder me from ſeeking more poſitive proofs of that reſemblance and conformity, as far as one can diſcover any traces of it amid the ruins of antiquity. There is in this place matter for the exerciſe of inveſtigation. Who is this God Balder? Was he known to the other nations of Europe? It ſeems to me probable, that Balder is the ſame God, whom the Noricians and Gauls worſhiped under the name of *Belenus*. This was a celebrated God among the Celtes. Many inſcriptions make mention of him. We even find monuments, where he is exhibited according to his attributes. That which hath been long preſerved at the caſtle of Polignac, repreſents him with a radiated head, and a large open mouth; which exactly agrees with the picture here given of him in the EDDA; as a God reſplendent and eloquent. We eaſily ſee, that Belen and Balder came from the ſame origin, that is, from the Phrygian word *Bal*, or *Balen*, which ſignifies King, and which they formerly applied to the Sun. Selden (de Diis Syris. Synt. II. c. 1.)

† Fr. *La Religion Celtique.*

thinks

thinks that the ancient Britons called him *Belerucades*. This was the Apollo of the Greeks and Romans, the Sun conſidered as a benign and ſalutary conſtellation, who chaced away maladies, animated the ſpirits, and warmed the imagination, that fruitful mother of poetry and all the other arts.

(B) " He checks the " fury of the ſea, ſtorms " and fire."] This God, ' or at leaſt a God with ' theſe attributes,' hath been adored by all the ancient ' nations of Eu- ' rope, as well Goths as' Celtes: as alſo by the Perſians, and the people who dwell around the Euxine and Caſpian ſeas. They all of them aſſigned a Genius or God to the waters, whether of the ſea, or of rivers, or fountains. This God would not fail to be adored, and loaded with preſents. In many places among the Gauls, they every year conſecrated to him animals, precious ſtuffs, fruits, and gold and ſilver. Such was that ſmall piece of water near Toulouſe, into which great riches were thrown in honour of this Deity. They looked upon him as eaſily provoked, and upon his goodneſs as not a little precarious; but ſuch as was not ill adapted to the temper of him who was the maſter and director of ſo deceitful an element. Thus the EDDA ſcruples to admit him into the family of the Gods. The common people, in divers places of Germany and the north, are ſtill perſuaded that men owe him a yearly tribute; and that when any body is drowned, this God hath carried him away. They call him, in Germany, *Der Nix*; and formerly in the north, *Nocken*. They had no other phraſe to expreſs a perſon's dying in the water, but " Nocken hath taken " him;" and hence without doubt is derived the French word *Noyer*, to drown. The Gauls called this divinity *Neith*. They believed that he reſided in the ſea, and in pools. There was near Geneva, in the lake which goes by the name of that town, a rock conſecrated

to

to him, which ſtill retains the name of *Neiton*; a word approaching very near to that of *Noatun*, which, according to the EDDA, is the reſidence of the God of Waters. The Romans retained both the worſhip and name of this God, who was adored by the ancient Celtic nations of Italy. In general, all the ſeveral people of Europe have had a great veneration for this Divinity, and nothing was more difficult than to bring them off from the worſhip they paid him; this furniſhed ſubject for the prohibitions of many a council. Even within the boſom of the Chriſtian Church, the people long continued to repair in crouds to certain fountains, in order to adore the beneficent Genius, who, by an incomprehenſible power, made the waters flow in equal and uninterrupted abundance; they covered them with flowers and preſents; and poured out libations.

O fons Bandusiæ, ſplendidior vitro;
Dulci digne mero; non ſine floribus,
Cras donaberis hœdo . . .

THE

THE THIRTEENTH FABLE.

Of the God Frey, and the Goddeſs Freya.

NIORD had afterwards, at his reſidence of Noatun, two children, named FREY, and FREYA; both of them beautiful and vigorous. Frey is the mildeſt of all the Gods. He preſides over the rain, and the ſun, and all the productions of the earth. He is to be invoked in order to obtain either fine ſeaſons, or plenty, or peace; for it is he who diſpenſes peace and riches. Freya is the moſt propitious of the Goddeſſes. The place which ſhe inhabits in heaven, is called "The Union of the "People." She goes on horſeback to every place where battles are fought, and aſſerts her right to one half of the ſlain; the other half belongs to ODIN. Her palace is large and magnificent; thence ſhe ſallies forth in a chariot, drawn by two cats. She lends a very favourable ear to the vows of thoſe who ſue for her aſſiſt-

ance. It is from her that the Ladies have received the name, which we give them in our language. She is very much delighted with the ſongs of lovers; and ſuch as would be happy in their amours ought to worſhip this Goddeſs.

Then ſays Gangler, All theſe Gods appear to me to have great power: and I am not at all ſurprized (A) that you are able to perform ſo many great atchievements, ſince you are ſo well acquainted with the attributes and functions of each God, and know what it is proper to aſk of each in order to ſucceed. But are there ſtill any more of them, beſides thoſe you have already named?

REMARKS ON THE THIRTEENTH FABLE.

FREY is ſome inferior intelligence or divinity, who reſided in the air. FREYA, who has often been taken for FRIGGA, is the Goddeſs of Love, the Venus of the Scandinavians. The ladies are called, in Daniſh, *Fruer*; and, in ancient Gothic, the word Freya appears to have ſignified the ſame thing. This name has a remarkable analogy to the following words in the French language, viz. *Frayer*, to engender or ſpawn as fiſhes do; and *Friand*, which anciently ſignified "full of deſire:" as alſo to *Frija*, which in Swediſh ſignifies to be amorous, and to ſeek in marriage; and *Friar*, a gallant. The name *Aphroditis*, which was given to Venus by the people of Greece, ſeems alſo to bear ſome affinity to this. Gallantry being one of the principal virtues of every

every brave warrior, it was but right that the Goddeſs of Love ſhould have the charge of rewarding one half, at leaſt, of thoſe who had died with their ſwords in their hands.

(A) "I am not at all "ſurprized, &c."] The people ſettled in Scandinavia, before the arrival of Odin, were a very ſimple race, and eaſily aſtoniſhed. This conqueror ſubdued them as much by impoſing on their minds, as by vanquiſhing their arms. Amazed at thoſe ſucceſſes, which their own ignorance had occaſioned, and was not able to account for; they very wiſely ſent to Odin himſelf, to inquire the cauſe. We have ſeen that this was the end, which GANGLER, or the king who aſſumed that name, propoſed to himſelf. Here he learned ſo many new circumſtances concerning the functions of the ſeveral Gods, and the worſhip to be paid them in order to ſecure their favour, that he thought he had diſcovered the myſtery, and was now in a condition to cope with his rival.

THE

THE FOURTEENTH FABLE.

Of the God Tyr.

HAR anſwered, There is the God TYR, who is the moſt bold and intrepid of all the Gods. 'Tis he who diſpenſes victories in war; and therefore warriors do well to pay their addreſſes to him. It hath become proverbial to ſay, of a man who ſurpaſſes others in valour, that he is as BRAVE AS TYR. Let me give you a proof of his intrepidity. The Gods one day would fain have perſuaded the wolf FENRIS, their enemy, to permit himſelf to be chained up; but he, fearing leſt they ſhould never afterwards unlooſe him, perſiſted in his refuſal, till Tyr put his hand, by way of pledge, into the mouth of this monſter. The Gods not judging it proper to redeem the pledge by unchaining the wolf, he bit off the God's hand, ſevering it at that part, which has been ever ſince called *Uſſithr*, or THE WOLF'S JOINT. From that time this

this God hath had but one hand. His remarkable prudence has given occaſion to this form of expreſſion, ſuch a one is "ſagacious as Tyr:" but it is believed, that he does not love to ſee men live in peace.

There is another God, named BRAGE, who is celebrated for his wiſdom, eloquence and majeſtic air. He is not only eminently ſkilled in poetry, but the art itſelf is called from his name *Brager*, and the moſt diſtinguiſhed poets receive their names from him. His wife is called *Iduna*. She keeps in a box certain apples, which the Gods taſte of, whenever they feel old age approaching; for theſe apples have the virtue of reſtoring youth to all who eat them: it is by this means that the Gods will ſubſiſt till the darkneſs of the laſt times. Hereupon Gangler cried out, Certainly the Gods have committed a great treaſure to the guardianſhip and good faith of Iduna. Har ſmiling, ſays to him, And hence it happened, that they once ran the greateſt riſk in the world; as I ſhall have occaſion to tell you, when you have learnt the names of the other Gods.

REMARKS ON THE FOURTEENTH FABLE.

TYR was ſome inferior divinity, who preſided particularly over battles. I do not believe that mention is made of him any where elſe, except in the EDDA.

EDDA and other Icelandic monuments. And yet it is certain that this God hath been adored by all the northern nations; ſince in all the different dialects of this people, the name of the third day of the week, which the Romans conſecrated to Mars *(Dies Martis)* hath been formed from the name of *Tyr*. This day is called *Tyrſdag* in Daniſh and Swediſh: and in the other dialects by a ſomewhat ſofter modulation, *Thiſdag*, *Diſtag*, *Tuſdag*, TUESDAY. (See Vol. I. pag. 99.) Tacitus, here, as almoſt every where elſe, perfectly agrees with our monuments. He renders the name TYR, by that of Mars, and makes him a ſubaltern, and inferior divinity to the God ODIN, whom he deſcribes under the name of Mercury.

As to the God BRAGE, we know nothing more of him than what we learn from the EDDA; and yet the Gauls had likewiſe a God of eloquence, named by the Romans *Herculus Ogmius*; but whether he was the ſame with Brage does not appear. The apples of Iduna are a very agreeable fiction. In this part of the ſtory we again diſcover the favourite ſyſtem of the Celtes, reſpecting the inſenſible and continual decay of nature, and of the Gods, who were united to it, and depended upon it.

THE FIFTEENTH FABLE.

Of Heimdall, and ſome other Gods.

THERE is another very ſacred and powerful Deity, who is called HEIMDALL. He is the ſon of nine Virgins, who are ſiſters. He is likewiſe called the "God with the Golden Teeth," becauſe his teeth are of that metal. He dwells at the end of the bridge *Biſroſt*, or the RAINBOW, in a caſtle called "the Celeſtial "Fort." He is the ſentinel or watchman of the Gods. The poſt aſſigned him is to abide at the entry into heaven, to prevent the Giants from forcing their way over the bridge. He ſleeps leſs than a bird; and ſees by night, as well as by day, more than a hundred leagues around him. So acute is his ear, that he hears the graſs growing on the earth, and the wool on the ſheep's back; nor doth the ſmalleſt ſound eſcape him. Beſides all this, he hath a trumpet, which is heard through all the worlds.

worlds. This God is celebrated in the following verſes: "The CELESTIAL FORT "is the caſtle where Heimdall reſideth, "that ſacred guardian of heaven, who "drinketh divine hydromel in the ſecure "and tranquil palaces of the Gods."

Among the Gods we reckon alſo HODER, who is blind, but extremely ſtrong. Both Gods and Men would be very glad if they never had occaſion to pronounce his name *; yet Gods and Men will long preſerve the remembrance of the deeds performed by his hands. The ninth God is the ſilent VIDAR, who wears very thick ſhoes, but of ſo wonderful a contexture, that by means of them he can walk in air, and tread upon water. He is almoſt as ſtrong as the God THOR himſelf; and in all critical conjunctures, affords the Gods great conſolation. The tenth God, VILE, or VALI, is one of the ſons of ODIN and RINDA. He is bold in war, and an excellent archer. The eleventh is ULLER, the offspring of *Sifia*, and ſon-in-law of THOR. He is ſo quick in ſhooting his arrows, and ſo nimble in the uſe of his ſkates, that nobody can ſtand before him. He is alſo very handſome in his perſon, and poſſeſſes every quality of a hero; wherefore it is very

* This, I preſume, alludes to FABLE XXVIII.

proper to invoke him in duels, or ſingle combats. FORSETE is the name of the twelfth God: he is the ſon of Balder. He hath a palace in heaven, named *Glitner*. All who refer to him the deciſion of their controverſies, return from his tribunal mutually ſatisfied. It is the moſt excellent tribunal that is found among Gods or Men, according to theſe verſes. "Glitner is the "name of a palace, which is upheld by "pillars of gold, and covered with a roof "of ſilver. There it is that Forſete re- "ſides the greateſt part of his time, who "reconciles and appeaſes all ſorts of quar- "rels."

REMARKS ON THE FIFTEENTH FABLE.

I have no remark to offer upon this fable, but what every reader may make as well as myſelf. Moſt of the divinities, mentioned here, are only known to us by the EDDA. Perhaps ſome of them were unknown to the other Gothic and Celtic nations, and are only to be conſidered as companions of the great northern conqueror, who were deified in ſubſequent ages.

THE

THE SIXTEENTH FABLE.

Of Loke.

SOME reckon LOKE in the number of the Gods; others call him, "The "calumniator of the Gods," "The arti- "ficer of fraud," "The diſgrace of Gods "and Men." His name is Loke. He is the ſon of the Giant *Farbautes* and of *Laufeya*. His two brothers are *Bileipter* and *Helblinde*, or Blind Death. As to his body, Loke is handſome and very well made; but his ſoul is evil, light, and inconſtant. He ſurpaſſes all 'beings' in that ſcience which is called Cunning and Perfidy. Many a time hath he expoſed the Gods to very great perils (A), and hath often extricated them again by his artifices. His wife is called *Siguna*. He hath had by her *Nare*, and ſome other children. By the Giantes *Angerbode*, or Meſſenger of Ill, he hath likewiſe had three children. One is the wolf *Fenris*, the ſecond is the great Serpent of Midgard, and the third is *Hela*, or Death.

The Gods were not ignorant, that thoſe children were breeding up in the country of the Giants; they were apprized by many oracles, of all the evils they muſt ſuffer from them; their being ſprung from ſuch a mother was but a bad preſage; and from ſuch a Sire was ſtill worſe. Wherefore the Univerſal Father diſpatched 'certain of' the Gods to bring thoſe children to him. When they were come, he threw the Serpent down into the bottom of the ocean. But there the monſter waxed ſo large, that he wound himſelf around the whole globe of the earth; and that ſo intirely, that at pleaſure he can with his mouth lay hold of the end of his tail. Hela was precipitated into *Niflheim*, or hell; there ſhe had the government of nine worlds given her, into which ſhe diſtributes thoſe who are ſent her; that is, all who die through ſickneſs or old age (B). Here ſhe poſſeſſes vaſt apartments, ſtrongly built, and fenced with large grates. Her hall is GRIEF; FAMINE is her table; HUNGER, her knife; DELAY, her valet; SLACKNESS, her maid; PRECIPICE, her gate; FAINTNESS, her porch; SICKNESS and PAIN, her bed; and her tent *, CURSING and HOWLING. The one half of her body is blue; the other half covered with ſkin, and of the colour

* Or perhaps, her curtains, &c.

of

of human fleſh. She hath a dreadful terrifying look, and by this alone it were eaſy to know her.

REMARKS ON THE SIXTEENTH FABLE.

(A) "He hath expoſed the Gods to very great perils."] I ſhould be inclined to call LOKE, the Momus of the northern Deities; did not the tricks he plays them often exceed the bounds of raillery. Beſides, the monſters he hath engendered, and who are along with their father, in the latter ages, to make rude aſſaults upon the Gods, plainly indicates a ſyſtem little different from that of the Evil Principle. Notwithſtanding what hath been advanced by ſome learned men, this opinion was not unknown either to the Perſians, 'Goths,' or Celtes: perhaps indeed we ought thus far only to agree with them, that it did not belong to the ancient religion of either of theſe people. But the hazardous and labouring condition in which they believed all nature to be, and the aſſaults which it was to ſuſtain at the laſt day, led them inſenſibly to imagine that there was a power who was at enmity with Gods and Men, and who wrought all the evils which deſolate the univerſe. This was the occupation of *Arimanes* among the Perſians, and of *Loke* among the Scandinavians. Loke produces the great ſerpent, which intirely encircles the world. This ſerpent, by ſome of the characteriſtics of it in this ſame Mythology, ſeems to have been intended as an emblem of corruption or ſin. He alſo gives birth to *Hela*, or Death, that queen of the infernal regions, of whom the EDDA gives us here ſo remarkable a portrait: And laſtly, to the wolf *Fenris*, that monſter who is to encounter the Gods, and deſtroy the world. How could the Evil Principle have been more ſtrongly characterized?

 (B) "All

(B) "All who die "through ſickneſs or old "age." *Cimbri & Celtiberi in acie exultabant, tanquam gloriosè & feliciter vitâ exceſſuri. Lamentabantur in morbo, quaſi turpiter & miſerabiliter perituri.* Val. Max. c. 6. "The Cimbri and Celtiberi leaped with joy "in marching to battle, "as being to quit this "life in a manner equally happy and glorious; "but bewailed themſelves "when confined by diſtempers, alarmed at "the thought of dying a "ſhameful and miſerable "death." Here we have a proof, that this doctrine of the EDDA was that 'alſo' of all the Celtic nations; and here we ſee what an impreſſion it made upon their minds. I could accumulate ancient authorities ſtill further in confirmation of it, but refer the reader to the preceding volume. (See Vol. I. p. 206, &c.) Let us obſerve, however, that the infernal region here deſcribed, where a puniſhment, rather diſagreeable than cruel, is reſerved for thoſe who have died without their arms in their hands, is not an eternal Hell, but only an intermediate abode, or, if you will, a Priſon, whence thoſe who are confined, will come forth at the laſt day, to be judged upon other principles; and to be condemned or abſolved for more real virtues and vices. To this intermediate Hell was oppoſed an Elyſium of the ſame duration; viz. *Valhalla*, or *Valhall*, of which we ſhall preſently have ample mention. One ſees with ſurprize, in attentively reading this Mythology, that the whole is better connected and the parts more dependant on one another, than in any other work of the ſame kind, that hath come to our knowledge. The inferior Gods, created along with this world, and united to it by their nature, and the conformity of their deſtiny, had every thing to fear at the laſt day from the enemies of nature. In order therefore to be the better able to reſiſt them, they called home to them all the warriors, who had given proof of their valour by ſhedding their blood in battle.

battle. Theſe, thus received into the reſidence of the Gods, were ſtill exerciſed in all the operations of war, in order to keep them in breath, ready againſt the laſt great conflict. This was the great end to which all their pleaſures and employments were directed. As to cowardly or inactive perſons, what could the Gods have done with them, when they were thus threatened with an attack as ſudden, as dangerous? They gave them up to the cuſtody of Death, who was to puniſh their weakneſs with languor and pain. All this hath nothing to do with that Eternal Hell and Elyſium, which we ſhall ſee ſketched out in the EDDA with much more force and dignity; and where nothing will be regarded but fidelity, chaſtity, integrity, and juſtice.

THE

THE SEVENTEENTH FABLE.

Of the Wolf Fenris.

AS to the Wolf FENRIS, the Gods bred him up among themſelves; Tyr being the only one among them who durſt give him his food. Nevertheleſs, when they perceived that he every day increaſed prodigiouſly in ſize, and that the oracles warned them that he would one day become fatal to them; they determined to make very ſtrong iron fetters for him, and preſenting them to the Wolf, deſired him to put them on to ſhew his ſtrength, in endeavouring to break them. The Monſter perceiving that this enterprize would not be very difficult to him, permitted the Gods to do what they pleaſed; and then violently ſtretching his nerves, burſt the chains, and ſet himſelf at liberty. The Gods having ſeen this, made a new ſet of iron chains, half as ſtrong again as the former, and prevailed on the Wolf to put them

them on, aſſuring him that in breaking theſe he would give an undeniable proof of his vigour. The Wolf ſaw well enough that theſe ſecond chains would not be very eaſy to break; but finding himſelf increaſe in ſtrength, and that he could never become famous without running ſome riſk, he voluntarily ſubmitted to be chained. As ſoon as this was done, he ſhakes himſelf, rolls upon the ground, daſhes his chains againſt the earth, violently ſtretches his limbs, and at laſt burſts his fetters, which he made to fly in pieces all about him. By theſe means he freed himſelf from his chains; and gave riſe to the proverb which we ſtill apply, when any one makes ſtrong efforts *. After this, the Gods deſpaired of ever being able to bind the wolf: wherefore the Univerſal Father ſent Skyrner, the meſſenger of the God Frey, into the country of the black Genii, to a dwarf; to engage him to make a new bandage to confine Fenris †. That bandage was perfectly ſmooth,

* In the *Icelandic*, *Leyſa or Læthingi edr drepi or Droma*, i. e. according to Goranſon's Latin verſion, *Solvi ex Lædingo, et excutti ex Droma.* DROMA is the name given in the EDDA, to this chain of the Gods. T.

† Goranſon's Edition adds, "This nerve or ſtring "was made of ſix things, viz. of the noiſe made by "cats feet; of a woman's beard; of the roots of "moun-

ſmooth; and as limber as a common ſtring, and yet very ſtrong, as you will preſently ſee. When it was brought to the Gods, they were full of thanks and acknowledgments to the bringers; and taking the Wolf with them into the iſle of a certain lake, they ſhewed him the ſtring, entreating that he would try to break it, and aſſuring him that it was ſomewhat ſtronger than one would think, on ſeeing it ſo ſlender. They took it themſelves, one after another into their hands, attempting in vain to break it; and then told him, that there was none beſides himſelf, who could accompliſh ſuch an enterprize. The Wolf replied, That ſtring which you preſent to me is ſo ſlight, that there will be no glory in breaking it; or if there be any artifice in the manner of its formation, although it appear never ſo brittle, aſſure yourſelves it ſhall never touch a foot of mine. The Gods aſſured him that he would eaſily break ſo ſlight a bandage, ſince he had already burſt aſunder ſhacklts of iron of the moſt ſolid make; adding, that if he ſhould not ſucceed, he would then have ſhown the Gods that he was too feeble to excite their terror, and

" mountains; of the nerves of bears; of the breath " of fiſhes; and the ſpittle of birds, &c." *(with much more.)* T.

there-

therefore they ſhould make no difficulty of ſetting him at liberty without delay. I am very much afraid, replied the monſter, that if you once tye me ſo faſt that I cannot work my deliverance myſelf, you will be in no haſte to unlooſe me. I would not therefore voluntarily permit myſelf to be tied, but only to ſhow you, that I am no coward: yet I inſiſt upon it, that one of you put his hand in my mouth, as a pledge that you intend me no deceit. Then the Gods, wiſtfully looking on one another, found themſelves in a very embarraſſing dilemma; till Tyr preſented himſelf, intrepidly offering his right hand to the monſter. Hereupon the Gods having tied up the Wolf; he forcibly ſtretched himſelf, as he had formerly done, and exerted all his powers to diſengage himſelf: but the more efforts he made, the cloſer and ſtraiter he drew the knot; and all the Gods (except Tyr, 'who 'loſt his hand') burſt out into loud peals of laughter at the ſight. Obſerving him then ſo faſt tied, as to be unable ever to get looſe again, they took one end of the ſtring, and having drilled a hole for it, drew it through the middle of a large broad rock, which they ſunk very deep into the earth; afterwards, to make it ſtill more ſecure, they tied the end of the cord which came through the rock, to a great ſtone which they ſunk

ſtill deeper. The Wolf, opening wide his tremendous jaws, endeavoured to devour them, and ruſhed upon them with violence. Which the Gods ſeeing, thruſt a ſword into his mouth, which pierced his under jaw up to the hilt, ſo that the point touched his palate. The howlings which he then made were horrible; and ſince that time, the foam flows continually from his mouth, in ſuch abundance that it forms a river, called *Vam*, or The Vices. But that monſter ſhall break his chain at the Twilight of the Gods, that is, at the end of the world (A).

Such is the wicked race engendered by Loke. Hereupon Gangler ſays to Har, But ſince the Gods have ſo much to fear from the Wolf, and from all the other monſters whom 'Loke' hath produced; why have they not put them to death? Har replied, The Gods have ſo much reſpect for the ſanctity of their tribunals, and cities of peace (B), that they will not have them ſtained with the blood of the Wolf; although the oracles have intimated to them, that he will one day be deſtructive to ODIN.

RE-

REMARKS ON THE SEVENTEENTH FABLE.

(A) "At the end of "the world."] It cannot be doubted that the Wolf is the emblem of the Evil Principle, or of ſome power at enmity with nature. The river of Vices, ſaid to flow from the foam of his mouth, is one of thoſe ſtrokes which manifeſtly indicate an allegory. I ſhall ſhow in another place, that the paſſage we have now read, as well as all of the ſame kind occurring in the EDDA, are no other than figurative, and poetic ways of propounding that philoſophic doctrine of the Celtes, Stoicks, and ſome eaſtern ſages, which affirms that the world and the inferior Gods muſt one day yield to their enemies, and be again reproduced, in order to fulfil a new ſeries of deſtinies.

(B) "The ſanctity of ". . . . their cities of "peace."] There were cities, where the holineſs of the place forbad all quarrels and bloodſhed.

THE

THE EIGHTEENTH FABLE.

Of the Goddeſſes.

GANGLER aſks, Who are the Goddeſſes? The principal, replies Har, is FRIGGA (A); who hath a magnificent palace, named *Fenſaler*, or the Divine Abode. The ſecond is called SAGA. EIRA performs the function of phyſician to the Gods (B). GEFIONE is a virgin, and takes into her ſervice all chaſte maids after their death. FYLLA, who is alſo a virgin, wears her beautiful locks flowing over her ſhoulders. Her head is adorned with a golden ribband. She is entruſted with the toilette, and ſlippers of Frigga *; and admitted into the moſt important ſecrets of that Goddeſs. FRÉYA is the moſt illuſtrious of the Goddeſſes, next to Frigga.

* The Icelandic is, *Ok ber eſki Friggiar: Ok gietr ſkoklætha hennar*, &c. i. e. according to Goranſon's Latin verſion, "*Eique Pyxis Friggæ concredita eſt, ut "et ejuſdem Calcei.*" T.

She

She married a perſon named *Oder*, and brought him a daughter named *Noſſa*, ſo very handſome, that whatever is beautiful and precious is called by her name. But Oder left her, in order to travel into very remote countries. Since that time Freya continually weeps, and her tears are drops of pure gold. She has a great variety of names; for having gone over many countries in ſearch of her huſband, each people gave her a different name; ſome calling her *Vanadis*, or the Goddeſs of Hope, &c. &c. She wears a very rich chain of gold. The ſeventh Goddeſs is SIONA. She employs herſelf in turning mens hearts and thoughts to love, and in making young men and maidens well with each other. Hence lovers bear her name. LOVNA is ſo good and gracious, and accords ſo heartily to the tender vows of men, that by a peculiar power which Odin and Frigga have given her, ſhe can reconcile lovers the moſt at variance. VARA, the ninth Goddeſs, preſides over the oaths that men make, and particularly over the promiſes of lovers. She is attentive to all concealed engagements of that kind, and puniſhes thoſe who keep not their plighted troth. VORA is prudent, and wiſe, and ſo penetrating and curious, that nothing can remain hid from her. SYNIA is the portreſs

of the palace, and ſhuts the gates againſt all thoſe who ought not to enter: ſhe alſo preſides in trials, where any thing is about to be denied upon oath; whence the proverb, "Signia is not far from him "who goes about to deny." The twelfth is called LYNA. She has the care of thoſe whom Frigga intends to deliver from peril. SNOTRA is a wiſe and intelligent Goddeſs; men and women who are prudent and virtuous bear her name. GNA is the meſſenger whom Frigga diſpatches into the various worlds, to perform her commands. She has a horſe which runs over the air (c), and acroſs the waters *. They reckon alſo SOL and BIL in the number of the *Aſes*, or Divinities; but their nature hath been already explained to you †. There are, beſides, a great many virgins who officiate in Valhall, pouring out BEER and ALE for the Heroes, and taking care of the cups, and whatever belongs to the table. To this refers what is ſaid in the poem of Grimnis, "I wiſh *Riſta* and "*Miſta* would ſupply me with the drinking horns; for they are the nymphs who "ſhould give cups to the Heroes." Theſe

* The curious reader will find an additional paſſage here in Goranſon's Latin tranſlation. T.

† This, I ſuppoſe, refers to FABLE VI, &c. T.

God-

Goddeſſes are called *Valkyries*; Odin ſends them into the fields of battle, to make choice of thoſe who are to be ſlain, and to beſtow the victory. GUDUR, ROSTA, and the youngeſt of the Deſtinies or Fairies * who preſide over Time, viz. SKULDA (or the FUTURE) go forth every day on horſeback to chuſe the dead, and regulate what carnage ſhall enſue. IORD, or the Earth, the mother of Thor; and RINDA, the mother of *Vale*, ought alſo to be ranked among the Goddeſſes.

* Iſlandic, *Norn en yngſta*, i. e. *Nornarum natu Minima*. Goranſon. T.

REMARKS ON THE EIGHTEENTH FABLE.

(A) "The principal "is Frigga."] I have already remarked that FRIGGA was the Earth, the ſpouſe of ODIN, and mother of the inferiour Divinities; and that THOR was her firſt-born. She, with theſe two other Gods, made that ſacred Triad, who were ſerved and attended with ſo much reſpect in the famous Temple of Upſal. *Frigga*, or *Frea*, was there repreſented as repoſing upon cuſhions between *Odin* and *Thor*; and by various emblems, was denoted to be the Goddeſs of Plenty, Fruitfulneſs and Pleaſure. The ſixth day of the week is Frea's day in all the northern languages, (ſc. FRIDAY †) She being the mother of the whole human race, the people regarded one another as brethren, and lived in ſtrict unity and concord, during the ſhort time that

† See Vol. I. pag. 95.

her feſtivals laſted. *Non bella incunt*, ſaid Tacitus, reſpecting thoſe ſeaſons, *non arma ſumunt, clauſum omne ferrum; pax & quies tum tantum amata.* But as ſoon as theſe were over, they made themſelves amends for this forced ſtate of quiet, and the God of war was only ſerved with the more activity during the reſt of the year. I have nothing to remark concerning the other Goddeſſes, who are only known to us by the EDDA, and who, for the moſt part, ſeem to have ſprung from the brains of the northern SCALDS.

(B) "EYRA performs "the function of Phyſi-"cian to the Gods."] Tacitus informs us that the Germans had no other phyſicians but their women. They followed the armies to ſtanch and ſuck the wounds of their huſbands. In like manner, all the hiſtories and romances of the north always repreſent the females, and often princeſſes, charged with this care. The ſame thing may be obſerved of almoſt all nations in their infancy. But no people had ever a ſtronger confidence in the women's ſkill in medicine, than our Celtic 'and Gothic' anceſtors. "Perſuaded, ſays Taci-"tus, that there was "ſomething divine in "that ſex," they ſubmitted, when ſick, to their opinion and deciſion with that implicit confidence, which is due to ſupernatural knowledge. Indeed all the ſcience of medicine that was employed in thoſe times, was little elſe but magic applied to the cure of diſeaſes. The evils and the remedies were moſt commonly nothing elſe but lots, poſſeſſions, conjurations and enchantments. And the mountaineers in many parts of Europe, know of no other at this day. The ſuperſtition of ſhepherds and ſuch like people, in this reſpect, is well known. The prejudices of theſe poor people, are only reliques of what all heads were once full of. After this, regret who will, the loſs of ancient times!

(C) "She hath a horſe, "which runs over the "air."]

" air."] The travels of Goddeſſes and Fairies through the air, are very common in all the poems and fables of the ancient inhabitants of the north, and moſt of the nations in Europe have thought in this reſpect along with them. When in proceſs of time Chriſtianity became prevalent, what had been formerly looked upon as a precious gift and ſignal mark of divine favour, was now regarded as the effect only of diabolic arts. The aſſemblies of eccleſiaſtics made very ſevere prohibitions, and denounced their anathemas againſt all thoſe who ſhould travel through the air in the night-time. In the ancient law of Norway, called " *Gu-* " *lathings Lagen*," c. I. we find this regulation. " Let the king and the " biſhop, with all poſſi- " ble care, make inquiry " after thoſe who exerciſe " Pagan ſuperſtitions ; " who make uſe of ma- " gic arts; who adore " the Genii of particu- " lar places, or of tombs, " or rivers; and who by " a diabolic manner of " travelling, are tranſ- " ported from place to " place through the air, " &c." A council held at Rouen, and cited in Burchard, contains a prohibition of the ſame nature. (Conc. Rotom. L. I. c. 94. ſect. 44.) In ſome places the people are ſtill of opinion, even in our own days, that witches are carried to their infernal Sabbaths through the midſt of the air, on horſeback, ' or at leaſt riding ' aſtride certain animals.' (Vid. Keyſler. Antiq. Sept. p. 88, 89.) There are few of our popular ſuperſtitions, but what may be traced up to ſome opinion, which was conſecrated by the ancient religion of the ' Goths and' Celts. Nor need we always except thoſe, which ſeem in ſome reſpects to hold a conformity to doctrines or practices, which the Chriſtian religion alone could have taught us. One name ſubſtituted for another, and an outſide varniſh of devotion cannot ſo diſguiſe their original, but that it is eaſily diſcovered by a ſkilful eye.

E NINETEENTH FABLE.

Of Frey and Gerde.

THERE was a man named *Gimer*, one of the race of the Giants of the mountains; who had had by his wife *Orboda*, a daughter named *Gerde*, the moſt beautiful of her ſex. One day FREY having aſcended the throne of the Univerſal Father, in order to take a view of the whole world from thence; perceived towards the north a magnificent palace in the middle of a city, and a woman come out of it, whoſe hair was ſo bright, that it gave luſtre to the air and the waters. At that ſight Frey, in juſt puniſhment of his audacity in mounting that ſacred throne, was ſtruck with ſudden ſadneſs, inſomuch that upon his return home, he could neither ſpeak, nor ſleep, nor drink; nor did any body dare ſo much as to inquire into the cauſe. However, NIORD ordered *Skirner*, the confident of Frey, to come to him, and charged him to demand of his maſter

maſter what ſworn enemy he had, that thus he renounced all converſe with mankind. Skirner promiſed to do this, and going to Frey, aſked him boldly why he was ſo ſad and ſilent. Frey anſwered, That he had ſeen a young woman ſo beautiful and finely ſhaped, that if he could not poſſeſs her, he ſhould not long ſurvive it; and that this was what rendered him ſo thoughtful. "Go therefore, adds he, obtain her "for me in marriage, if you bring her to "me, you ſhall have in recompence what-"ever you deſire." Skirner undertook to do this if Frey would make him a preſent of his Sword, which was ſo good, that it would of itſelf ſtrow a field with carnage, whenever the owner ordered it. Frey, impatient of delay, immediately made him a preſent of the ſword; and Skirner ſetting out, obtained the young woman of her relations, who promiſed that ſhe ſhould follow him within nine nights after his departure, and that the nuptials ſhould be ſolemnized in a place called *Barey*. Skirner having reported to Frey the ſucceſs of his embaſſy; that God, full of impatience, pronounced theſe verſes, "One night is very long; two nights are "ſtill longer; How then ſhall I paſs the "third? Many a time hath a whole "month appeared to me ſhorter than the

" half of ſuch a night." Frey having thus given away his ſword, found himſelf without arms when he fought againſt *Bela*; and hence it was, that he ſlew him with the horn of a ſtag. Then, ſaid Gangler, It ſeems to me very aſtoniſhing, that ſo brave a hero as Frey ſhould give his ſword away to another, without keeping one equally good for himſelf. He muſt have been in very bad plight, when he encountered with Bela; and I'll be ſworn, he repented him heartily. That conflict was trifling, replied Har: Frey could have ſlain Bela with a blow of his fiſt, had he had a mind to it. But when the ſons of Muſpell, thoſe wicked Genii, ſhall come to fight with the Gods, then he will have reaſon to be ſorry indeed that he parted with his ſword.

THE

THE TWENTIETH FABLE.

Of the Food of the Gods.

BUT, ſays Gangler, if every man who has been ſlain in battle ſince the beginning of the world, repairs to the palace of ODIN, what food does that God aſſign to ſo vaſt a multitude? Har anſwered him, You have reaſon to ſay it is a vaſt multitude; yet will it ſtill increaſe *ad infinitum*; nay, the Gods themſelves ſhall deſire, that it were ſtill much more conſiderable, when the wolf FENRIS arrives at the laſt day (A). The number, however, never can be ſo great, but the fleſh of the wild boar *Serimner* will ſuffice to ſuſtain them; which, though dreſſed every morning, becomes intire again every night. I believe there are but few who are able to explain this matter to you, as it is deſcribed in thoſe verſes; the ſenſe of which is to this effect; "The cook, *Andrimner*, dreſſes the wild "boar inceſſantly in his pot: the heroes

"are

" are fed with the lard or fat of this ani-
" mal, which exceeds every thing in the
" world (B)." But, ſays Gangler, Does Odin eat at the ſame table with the heroes? Har anſwered, The meat that is ſet before him, ODIN diſtributes to two wolves, known by the names of *Geri* and *Freki:* for as to himſelf, he ſtands in no need of food: wine is to him inſtead of every other aliment; according to what is ſaid in theſe verſes; " The illuſtrious father of armies,
" with his own hands fattens his two
" wolves; the victorious ODIN takes no
" other nouriſhment to himſelf, than what
" ariſes from the unintermitted quaffing of
" wine." Two ravens conſtantly ſit upon his ſhoulders, and whiſper in his ear whatever news they have ſeen or heard. The one of them is named *Hugin*, or Spirit; the other *Munnin*, or Memory. Odin lets them looſe every day; and they, after having made their excurſions over the whole world, return again at night about the hour of repaſt. Hence it is, that this God knows ſo many things, and is called the God of the Ravens *. Gangler proceeds, and demands, And what is the beverage of the heroes, which they have in

* The reader will find an additional paſſage here in the Latin Verſion of Goranſon. T.

as

as great abundance as their food? Do they only drink water? Har ſays to him, You put a very fooliſh queſtion. Can you imagine that the Univerſal Father would invite kings, and chiefs *, and great lords; and give them nothing to drink but water? In that caſe, certainly very many of thoſe, who arrive at the palace of Odin, and who had endured cruel torments and received mortal wounds in order to obtain acceſs thither, would have reaſon to complain: this honour would indeed coſt them dear were they there to meet with no better entertainment. But you ſhall ſee, that the caſe is quite otherwiſe. For in VALHALL, there is a ſhe goat, which feeds on the leaves of the tree *Lerada*. From her paps flows hydromel, or mead, in ſuch great abundance, that it every day compleatly fills a pitcher, large enough to inebriate all the heroes (c). Truly, ſays Gangler, this is a very uſeful, and very ſurprizing ſhe goat: I fancy the tree ſhe feeds upon, muſt have many ſingular virtues. Har anſwered him, What is related of a particular ſtag is much more marvellous. This ſtag alſo is in Valhall, and feeds upon the leaves of that ſame tree: there iſſues from his horns ſuch

* The original Icelandic word is *Iarls*, (Lat. *Duces*) whence is derived our title, EARLS; the word *Iarls* however had not acquired ſo preciſe a meaning. T.

an

an abundance of vapour, that it forms the fountain of *Vergelmer*, out of which ariſe the rivers that water the reſidence of the Gods. Gangler goes on, and ſays, Valhall muſt needs be an immenſe palace; yet I imagine there muſt often ariſe ſtruggles and conteſts at the gate, among ſuch a croud of people as are continually thronging in and out. Har replied, Why do not you inquire, how many gates there are; and what are their dimenſions? Then you would be able to judge, whether there be any difficulty in going in and out, or not. Know then, that there is plenty of ſeats and doors, as it is ſaid in the poem of *Grimnis*; "I know that there are five "hundred and forty gates in Valhall. "Out of each, eight heroes may march "abreaſt when going to battle, followed "by crouds of ſpectators." A world of people! ſays Gangler; and Odin muſt needs be a great chieftain, to command ſo numerous an army. But tell me, How do the heroes divert themſelves when they are not drinking? Every day, replies Har, as ſoon as they have dreſſed themſelves, they take their arms; and entering the Liſts, fight, till they cut one another in pieces (D): this is their Diverſion: but no ſooner does the hour of repaſt approach, than they remount their ſteeds all ſafe and ſound, and return to drink in the palace

of

of ODIN *. Thus have you good reaſon to ſay, that Odin is the greateſt and moſt mighty of Lords; which is alſo confirmed to us by theſe verſes, compoſed in honour of the Gods. "The Aſh *Udraſil* is the "greateſt of Trees; *Skidbladner*, of Veſſels; "*Odin*, of Gods; *Sleipner*, of Horſes; *Bi-* "*froſt*, of Bridges; *Bragè*, of Scalds, or Po- "ets; *Habroc*, of Hawks; and *Garmer*, "of Hounds."

* The reader will find a conſiderable addition here in Goranſon's Latin Verſion. T.

REMARKS ON THE TWENTIETH FABLE.

(A) "When the wolf "FENRIS arrives at the "laſt day."] I have already remarked, that the EDDA never loſes ſight of that grand event, the Deſtruction of the World. The inferior Gods were, at that time, to undergo rude aſſaults. This was pointed at in the preceding fable; where a reaſon is aſſigned why Frey will not be able to reſiſt the attacks of the evil Genii. It was owing to this expectation that the inferior Gods received with pleaſure warriors of approved valour, and ſuch as they could depend on at the laſt times.

(B) "The heroes are "fed with the fat of this "animal."] This deſcription of the palace of Odin is a natural picture of the manners of the ancient Scandinavians and Germans. Prompted by the wants of their climate, and the impulſe of their own temperament, they form to themſelves a delicious paradiſe in their own way; where they were to eat and drink, and fight. The women to whom they aſſign a place

place there, are introduced for no other purpoſe, but to fill their cups. One wild boar furniſhes out the whole of this celeſtial banquet: for, not very nice, they were only ſolicitous about the quantity of their food. The fleſh of this animal, as well as that of the Hog, was formerly the favourite meat of all theſe nations. The ancient Franks were no leſs fond of it; a herd of ſwine was, in their eyes, an affair of ſuch importance, that the ſecond chapter of the Salic Law, conſiſting of twenty articles, is wholly taken up in inflicting penalties on thoſe who ſtole them. In Gregory of Tours, queen Fredegond, in order to alienate the mind of the king from one Nectarius, blackens him with the crime of having ſtolen a great many Gammons or Hams, from the place where K. Chilperic laid up his proviſions. The king did not conſider this at all as a laughing matter, but took it in a very grave and ſerious light.

(c) "To inebriate all "the Heroes."] Wine was very ſcarce in thoſe times, and almoſt unknown. BEER was, 'perhaps,' a liquor too vulgar for the Heroes †; the EDDA therefore makes them drink Hydromel, or MEAD, a beverage in great eſteem among all the German nations. The ancient Franks made great uſe of it. Gregory of Tours, ſpeaking of a certain lord who generally drank it, adds, *Ut mos barbarorum habet.* Greg. Turon. L. 8. c. 3.

(d) "They cut one "another in pieces."] From this paſſage of the EDDA, we may form to ourſelves an idea of the amuſements of the ancient 'Goths and' Celtes. When they were not engaged in any real war, they endeavoured by the repreſentation of battles, to gratify that fierce diſpoſition which made them

† Yet we find in ſome of the Icelandic odes, the Heroes rejoicing in the expectation that they ſhould quaff BEER out of the ſculls of their enemies, when once they were received into Valhall, or the palace of ODIN. See below, Regner Lodbrog's Ode in this Volume. T.

fond

fond of the profeſſion of arms. "The Goths are "extremely fond of "throwing their darts, "and handling their "arms; and it is their "daily practice, to divert "themſelves with mock-"fights:" ſays Iſidore in his Chronic. The ſame prevailed among the Gauls and Germans, as is plain from a paſſage in the fragments of Varro. To this cuſtom we may aſcribe the riſe and eſtabliſhment of Juſtings and Turnaments. There are many inſtitutions of this kind, whoſe origin is no leſs ancient, loſt in the clouds of a very remote antiquity, whatever ſome learned men may aſſert, who aſſign them much later eras; not conſidering that cuſtoms are commonly more ancient than the firſt hiſtorian who ſpeaks of them; and that a new name, or more regular form, which may have been given them, imply not neceſſarily their firſt beginning. In fact, we have never ſeen, nor ever ſhall ſee, any important cuſtom ſpring up all at once, and eſtabliſh itſelf with ſucceſs, without there having exiſted ſomething analogous to it beforehand, to prepare and lead men's minds to adopt it.

To return to the PALACE of ODIN; in order that the Heroes might repair betimes in the morning to the celeſtial Tilt-Yard, there was a Cock in the neighbourhood, which awaked them. At the great day of the overthrow of the world, the ſhrill ſcreams of this bird will be the firſt ſignal of the approach of the evil Genii. This particular is related in the VOLUSPA, a poem wherein we have ſome flaſhes of true poetic fire, amidſt a great deal of ſmoke. The paſſage is this:

"That animal which gives ſuch a brilliancy to his "golden creſt, hath already pierced with his cries the "abode of the Gods: he hath awakened the Heroes; "they run to their arms; they run to the Father of "Armies. To his ſcreams anſwer, under ground, the "diſmal cries of the Black Cock, which dwells in the "palace of Death." See Barthol. Antiq. Dan. p. 563

THE TWENTY-FIRST FABLE.

Of the Horſe Sleipner, and his Origin.

GANGLER aſked; Whence comes the horſe *Sleipner*, which you mentioned; and to whom does he belong? Har replied, His origin is very wonderful. One day a certain architect came, and offered his ſervice to the Gods, to build them, in the ſpace of two years, a city ſo well fortified that they ſhould be perfectly ſafe from the incurſions of the Giants, even although they ſhould have already penetrated within the incloſure of Midgard; but he demanded for his reward the Goddeſs Freya, together with the Sun and Moon. After long deliberation, the Gods agreed to his terms, provided he would finiſh the whole himſelf without any one's aſſiſtance; and all within the ſpace of one ſingle winter. But if any thing ſhould remain to be finiſhed on the firſt day of ſummer, he ſhould intirely forfeit the recompenſe agreed on. On being ac-

acquainted with this, the architect ſtipulated that he ſhould be allowed the uſe of his horſe. And to this the Gods, by the advice of Loke, aſſented. This agreement was confirmed by many oaths, and concluded in the preſence of many witneſſes; for without this precaution, a Giant would not have thought himſelf ſafe among the Gods, eſpecially if Thor had been returned from the expedition he had then taken into the eaſt, to conquer the Giants. From the very firſt night then this workman cauſed his horſe to draw ſtones of an immenſe bulk; and the Gods ſaw with ſurprize, that this creature did much more work, than his maſter himſelf. The winter however was far advanced, and towards the latter end of it, this impregnable city had almoſt attained the ſummit of perfection. In ſhort, when the full time was now expired all but three days, nothing was wanting to compleat the work, except the gates, which were not yet put up. Then the Gods entered into conſultation, and inquired of one another who among them it was that could have adviſed to marry Freya into the country of the Giants; and to plunge the ſky and heavens into darkneſs, by permitting the Sun and Moon to be carried away. They all agreed that Loke was the author of that bad counſel, and that he ſhould be put to a moſt

cruel death, if he did not contrive ſome way or other to prevent the workman from accompliſhing his undertaking, and obtaining the promiſed reward. Immediately they laid hands on Loke; who in his fright, promiſed upon oath to do whatever they deſired, let it coſt him what it would. That very night, while the architect was employing his horſe, as uſual, to convey ſtones to the place, there ſuddenly leaped forth a mare from the neighbouring foreſt, which allured the horſe with her neighings. That animal no ſooner ſaw her, but giving way to his ardour, he broke his bridle, and began to run after the mare. This obliged the workman alſo to run after his horſe, and thus, between one and the other, the whole night was loſt, ſo that the progreſs of the work muſt have been delayed till next morning. Then the architect perceiving that he had no other means to finiſh his undertaking, reſumed his own proper ſhape and dimenſions; and the Gods now clearly perceiving that it was really a Giant with whom they had made their contract, paid no longer any regard to their oath *, but

* The Gothic Deities ſeem to be guided by no very nice principles of Morality, any more than thoſe of the Greeks and Romans. It is needleſs to obſerve what a dreadful effect, ſuch an example as the above, muſt have on the conduct of their blind votaries. T.

calling the God Thor, he immediately ran to them, and paid the workman his ſalary by a blow of his mace, which ſhattered his head to pieces, and ſent him headlong into hell. Shortly after Loke came and reported, that the architect's horſe had begot a foal with eight feet. This is the horſe named SLEIPNER, which excels all the horſes that ever were poſſeſſed by Gods or men *.

* In Goranſon's Latin Verſion, the reader will find ſome lines that are here omitted. T.

THE TWENTY-SECOND FABLE.

Of the Ship of the Gods.

GANGLER ſays to Har, You have told me of a veſſel called *Skidbladner*, that was the beſt of all ſhips. Without doubt, replies Har, it is the beſt, and moſt artfully conſtructed of any; but the ſhip *Nagelfara* is of larger ſize. They were Dwarfs who built Skidbladner, and made a preſent of it to Frey. It is ſo large, that all the Gods compleatly armed may ſit in it at their eaſe. As ſoon as ever its ſails are unfurled, a favourable gale ariſes, and carries it of itſelf to whatever place it is deſtined. And when the Gods have no mind to ſail, they can take it into pieces ſo ſmall, that being folded upon one another, the whole will go into a pocket. This is indeed a very well-contrived veſſel, replied Gangler, and there muſt doubtleſs have been a great deal of art and magic employed in bringing it to perfection.

THE TWENTY-THIRD FABLE.

Of the God Thor.

GANGLER proceeds, and ſays, Did it never happen to THOR in his expeditions to be overcome, either by enchantment or downright force? Har replied to him, Few can take upon them to affirm that ever any ſuch accident befel this God; nay, had he in reality been worſted in any rencounter, it would not be allowable to make mention of it, ſince all the world ought to believe, that nothing can reſiſt his power. I have put a queſtion then, ſays Gangler, to which none of you can give any anſwer *. Then Jafnhar took up the diſcourſe, and ſaid; True indeed, there are ſome ſuch rumours current among us; but they are hardly credible: yet there is one

* The reader will remember that Gangler would have conſidered himſelf as victor in this conteſt, if he had propoſed any queſtion they could not have anſwered. Vide page 3, 4, &c. T.

preſent who can impart them to you; and you ought the rather to believe him, in that having never yet told you a lie, he will not now begin to deceive you with falſe ſtories. Come then, ſays Gangler interrupting him, I await your explication; but if you do not give ſatisfactory anſwers to the queſtions I have propoſed, be aſſured I ſhall look upon you as vanquiſhed. Here then, ſays Har, begins the hiſtory you deſire me to relate:

One day the God THOR ſet out with LOKE, in his own chariot, drawn by two He-Goats; but night coming on, they were obliged to put up at a peaſant's cottage. The God Thor immediately ſlew his two He-Goats, and having ſkinned them, ordered them to be dreſſed for ſupper. When this was done, he ſat down to table, and invited the peaſant and his children to partake with him. The ſon of his hoſt was named *Thialfe*, the daughter *Raſka*. Thor bade them throw all the bones into the ſkins of the goats, which he held extended near the table; but young Thialfe, to come at the marrow, broke with his knife one of the ſhank bones of the goats. Having paſſed the night in this place, Thor aroſe early in the morning, and dreſſing himſelf, reared the handle of his mace; which he had no ſooner done, than the

two

two goats reaſſumed their wonted form, only that one of them now halted upon one of his hind legs. The God ſeeing this, immediately judged that the peaſant, or one of his family, had handled the bones of this goat too roughly. Enraged at their folly, he knit his eye-brows, rolled his eyes, and ſeizing his mace, graſped it with ſuch force, that the very joints of his fingers were white again. The peaſant trembling, was afraid of being ſtruck down by one of his looks; he therefore, with his children, made joint ſuit for pardon, offering whatever they poſſeſſed in recompence of any damage that had been done. Thor at laſt ſuffered himſelf to be appeaſed, and was content to carry away with him Thialfe and Raſka. Leaving then his He-Goats in that place, he ſet out on his road for the country of the Giants; and coming to the margin of the ſea, ſwam acroſs it, accompanied by Thialfe, Raſka, and Loke. The firſt of theſe was an excellent runner, and carried Thor's wallet or bag. When they had made ſome advance, they found themſelves in a vaſt plain, through which they marched all day, till they were reduced to great want of proviſions. When night approached, they ſearched on all ſides for a place to ſleep in, and at laſt, in the dark, found the houſe of a certain Giant; the gate

of which was ſo large, that it took up one whole ſide of the manſion. Here they paſſed the night; but about the middle of it were alarmed by an earthquake, which violently ſhook the whole fabrick. Thor, riſing up, called upon his companions to ſeek along with him ſome place of ſafety. On the right they met with an adjoining chamber, into which they entered; but Thor remained at the entry, and whilſt the others, terrified with fear, crept to the fartheſt corner of their retreat, he armed himſelf with his mace, to be in readineſs to defend himſelf at all events. Meanwhile they heard a terrible noiſe: and when the morning was come, Thor went out, and obſerved near him a man of enormous bulk, who ſnored pretty loud. Thor found that this was the noiſe which had ſo diſturbed him. He immediately girded on his Belt of Proweſs, which hath the virtue of increaſing ſtrength: but the Giant awaking; Thor affrighted, durſt not lanch his mace, but contented himſelf with aſking his name. My name is *Skrymner*, replied the other; as for you, I need not inquire whether you are the God Thor: pray, tell me, have not you picked up my Glove? Then preſently ſtretching forth his hand to take it up, Thor perceived that the houſe wherein they had paſſed the night,

was that very Glove; and the chamber, was only one of its fingers. Hereupon Skrymner aſked, whether they might not join companies; and Thor conſenting, the Giant opened his cloak-bag, and took out ſomething to eat. Thor and his companions having done the ſame, Skrymner would put both their wallets together, and laying them on his ſhoulder, began to march at a great rate. At night, when the others were come up, the Giant went to repoſe himſelf under an oak, ſhewing Thor where he intended to lie, and bidding him help himſelf to victuals out of the wallet. Meanwhile he fell to ſnore ſtrongly. But what is very incredible, when Thor came to open the wallet, he could not untie one ſingle knot. Vexed at this, he ſeized his mace, and lanched it at the Giant's head. He awaking, aſks, what leaf had fallen upon his head, or what other trifle it could be. Thor pretended to go to ſleep under another oak; but obſerving about midnight that Skrymner ſnored again, he took his mace and drove it into the hinder part of his head. The Giant awaking, demands of Thor, whether ſome ſmall grain of duſt had not fallen upon his head, and why he did not go to ſleep. Thor anſwered, he was going; but preſently after, reſolving to have a third blow

at

at his enemy, he collects all his force, and lanches his mace with ſo much violence againſt the Giant's cheek, that it forced its way into it up to the handle. Skrymner awaking, ſlightly raiſes his hand to his cheek, ſaying, Are there any birds perched upon this tree? I thought one of their feathers had fallen upon me. Then he added, What keeps you awake, Thor? I fancy it is now time for us to get up, and dreſs ourſelves. You are now not very far from the city of *Utgard*. I have heard you whiſper to one another, that I was of a very tall ſtature; but you will ſee many there much larger than myſelf. Wherefore I adviſe you, when you come thither, not to take upon you too much; for in that place they will not bear with it from ſuch little men as you *. Nay, I even believe, that your beſt way is to turn back again; but if you ſtill perſiſt in your reſolution, take the road that leads eaſtward; for as for me, mine lies to the north. Hereupon he threw his wallet over his ſhoulder, and entered a foreſt. I never could hear that the God Thor wiſhed him a good journey; but proceeding on his way along with his companions, he perceived,

* To conceive the force of this raillery, the Reader muſt remember that THOR is repreſented of gigantic ſize, and as the ſtouteſt and ſtrongeſt of the Gods. The HERCULES of the northern nations. T.

about

about noon, a city ſituated in the middle of a vaſt plain. This city was ſo lofty, that one could not look up to the top of it, without throwing one's head quite back upon the ſhoulders. The gate-way was cloſed with a grate, which Thor never could have opened; but he and his companions crept through the bars. Entering in, they ſaw a large palace, and men of a prodigious ſtature. Then addreſſing themſelves to the king, who was named *Utgarda-Loke*, they ſaluted him with great reſpect. The king having at laſt diſcerned them, broke out into ſuch a burſt of laughter, as diſcompoſed every feature of his face. It would take up too much time, ſays he, to aſk you concerning the long journey you have performed; yet if I do not miſtake, that little man whom I ſee there, ſhould be Thor: perhaps indeed he is larger than he appears to me to be; but in order to judge of this, added he, addreſſing his diſcourſe to Thor, let me ſee a ſpecimen of thoſe arts by which you are diſtinguiſhed, you and your companions; for no body is permitted to remain here, unleſs he underſtand ſome art, and excel in it all other men. LOKE then ſaid, that his art conſiſted in eating more than any other man in the world, and that he would challenge any one at that kind of combat. It muſt

indeed

indeed be owned, replied the king, that you are not wanting in dexterity, if you are able to perform what you promiſe. Come then, let us put it to the proof. At the ſame time he ordered one of his courtiers who was ſitting on a ſide-bench, and whoſe name was *Loge* (i. e. Flame) to come forward, and try his ſkill with Loke in the art they were ſpeaking of. Then he cauſed a great tub or trough full of proviſions to be placed upon the bar, and the two champions at each end of it: who immediately fell to devour the victuals with ſo much eagerneſs, that they preſently met in the middle of the trough, and were obliged to deſiſt. But Loke had only eat the fleſh of his portion; whereas the other had devoured both fleſh and bones. All the company therefore adjudged that Loke was vanquiſhed.

THE TWENTY-FOURTH FABLE.

Of Thialfe's Art.

THEN the king aſked, what that young man could do, who accompanied Thor. THIALFE anſwered, That in running upon ſcates, he would diſpute the prize with any of the courtiers. The king owned, that the talent he ſpoke of was a very fine one; but that he muſt exert himſelf, if he would come off conqueror. He then aroſe and conducted Thialfe to a 'ſnowy' plain, giving him a young man named *Hugo* (Spirit or Thought) to diſpute the prize of ſwiftneſs with him. But this Hugo ſo much outſtript Thialfe, that in returning to the barrier whence they ſet out, they met face to face. Then ſays the king; Another trial, and you may perhaps exert yourſelf better. They therefore ran a ſecond courſe, and Thialfe was a full bow-ſhot from the boundary, when Hugo arrived at it. They ran a third time; but Hugo had already reached the goal, before Thialfe had got half way. Hereupon all who were preſent cried out, that there had been a ſufficient trial of ſkill in this kind of exerciſe.

THE TWENTY-FIFTH FABLE.

Of the Trials that Thor underwent.

THEN the king aſked THOR, in what art HE would chuſe to give proof of that dexterity for which he was ſo famous. Thor replied, That he would conteſt the prize of Drinking with any perſon belonging to his court. The king conſented, and immediately went into his palace to look for a large Horn, out of which his courtiers were obliged to drink when they had committed any treſpaſs againſt the cuſtoms of the court*. This the cupbearer filled to the brim, and preſented to Thor, whilſt the king ſpake thus: Whoever is a good drinker, will empty that horn at a ſingle draught; ſome perſons make two of it; but the moſt puny drinker of all can do it at three. Thor looked at the horn, and was aſtoniſhed at its length †; however, as he was very thirſty, he ſet it to his mouth, and without drawing breath, pulled

* Our modern Bachanals will here obſerve, that puniſhing by a Bumper is not an invention of theſe degenerate days. The ancient Danes were great Topers. T.

† The Drinking Veſſels of the northern Nations were the Horns of animals, of their natural length, only

pulled as long and as deeply as he could, that he might not be obliged to make a ſecond draught of it: but when he withdrew the cup from his mouth, in order to look in, he could ſcarcely perceive any of the liquor gone. To it he went again with all his might, but ſucceeded no better than before. At laſt, full of indignation, he again ſet the horn to his lips, and exerted himſelf to the utmoſt to empty it entirely: then looking in, he found that the liquor was a little lowered: upon this, he reſolved to attempt it no more, but gave back the horn. I now ſee plainly, ſays the king, that thou art not quite ſo ſtout as we thought thee; but art thou willing to make any more trials? I am ſure, ſays Thor, ſuch draughts as I have been drinking, would not have been reckoned ſmall among the Gods: but what new trial have you to propoſe? We have a very trifling game, here, replied the king, in which we exerciſe none but children: it conſiſts in only lifting my Cat from the ground; nor ſhould I have mentioned it, if I had not already obſerved, that you are by no means what we took you for. Immediately a large iron-coloured Cat leapt into the middle of the hall.

only tipt with ſilver, &c. In York-Minſter is preſerved one of theſe ancient Drinking Veſſels, compoſed of a large Elephant's Tooth, of its natural dimenſions, ornamented with ſculpture, &c. See Drake's Hiſt.

Thor

Thor advancing, put his hand under the Cat's belly, and did his utmoſt to raiſe him from the ground; but the Cat bending his back, had only one of his feet lifted up: The event, ſays the king, is juſt what I foreſaw; the Cat is large, but Thor is little in compariſon of the men here. Little as I am, ſays Thor, let me ſee who will wreſtle with me. The king looking round him, ſays, I ſee no body here who would not think it beneath him to enter the liſts with you; let ſomebody, however, call hither my nurſe *Hela* (i. e. Death) to wreſtle with this God Thor: ſhe hath thrown to the ground many a better man than he. Immediately a toothleſs old woman entered the hall. This is ſhe, ſays the king, with whom you muſt wreſtle *. I cannot, 'ſays 'Jafnhar,' give you all the particulars of this conteſt, only in general, that the more vigorouſly Thor aſſailed her, the more immoveable ſhe ſtood. At length the old woman had recourſe to ſtratagems, and Thor could not keep his feet ſo ſteadily, but that ſhe, by a violent ſtruggle, brought him upon one knee. Then the king came to them and ordered them to deſiſt: adding, there now remained no body in his court, whom he could aſk with honour to condeſcend to fight with Thor.

* I here follow the Latin Verſion of Goranſon, rather than the French of M. Mallet. T.

THE

THE TWENTY-SIXTH FABLE.

The Illuſions accounted for.

THOR paſſed the night in that place with his companions, and was preparing to depart thence early the next morning; when the king ordered him to be ſent for, and gave him a magnificent entertainment. After this he accompanied him out of the city. When they were juſt going to bid adieu to each other, the king aſked Thor what he thought of the ſucceſs of his expedition. Thor told him, he could not but own that he went away very much aſhamed and diſappointed. It behoves me then, ſays the king, to diſcover now the truth to you, ſince you are out of my city; which you ſhall never re-enter whilſt I live and reign. And I aſſure you, that had I known before-hand, you had been ſo ſtrong and mighty, I would not have ſuffered you to enter now. But I enchanted you by my illuſions; firſt of all in the foreſt, where I arrived before you.

And there you were not able to untie your wallet, becauſe I had faſtened it with a magic chain. You afterwards aimed three blows at me with your mace: the firſt ſtroke, though ſlight, would have brought me to the ground, had I received it: but when you are gone hence, you will meet with an immenſe rock, in which are three narrow valleys of a ſquare form, one of them in particular remarkably deep: theſe are the breaches made by your mace; for I at that time lay concealed behind the rock, which you did not perceive. I have uſed the ſame illuſions in the conteſts you have had with the people of my court. In the firſt, LOKE, like Hunger itſelf, devoured all that was ſet before him: but his opponent, LOGE, was nothing elſe but a wandering Fire, which inſtantly conſumed not only the meat, but the bones, and very trough itſelf. HUGO, with whom THIALFE diſputed the prize of ſwiftneſs, was no other than Thought or Spirit; and it was impoſſible for Thialfe to keep pace with that. When you attempted to empty the Horn, you performed, upon my word, a deed ſo marvellous, that I ſhould never have believed it, if I had not ſeen it myſelf; for one end of the Horn reached to the ſea, a circumſtance you did not obſerve: but the firſt time you go to the ſea-ſide, your will ſee how much it is diminiſhed.

niſhed. You performed no leſs a miracle in lifting the Cat, and to tell you the truth, when we ſaw that one of her paws had quitted the earth, we were all extremely ſurprized and terrified; for what you took for a Cat, was in reality the great Serpent of Midgard, which encompaſſes the earth; and he was then ſcarce long enough to touch the earth with his head and tail; ſo high had your hand raiſed him up towards heaven. As to your wreſtling with an old woman, it is very aſtoniſhing that ſhe could only bring you down upon one of your knees; for it was DEATH you wreſtled with, who firſt or laſt will bring every one low. But now, as we are going to part, let me tell you, that it will be equally for your advantage and mine, that you never come near me again; for ſhould you do ſo, I ſhall again defend myſelf by other illuſions and enchantments, ſo that you will never prevail againſt me.—As he uttered theſe words, Thor in a rage laid hold of his mace, and would have lanched it at the king, but he ſuddenly diſappeared; and when the God would have returned to the city to deſtroy it, he found nothing all around him but vaſt plains covered with verdure. Continuing therefore his courſe, he returned without ever ſtopping, to his palace.

REMARKS ON THE TWENTY-THIRD, AND FOLLOWING FABLES.

I was unwilling to ſuppreſs the fables we have been reading, however trifling they may appear at firſt ſight; partly that I might give the original compleat, and partly becauſe I thought them not altogether uſeleſs, as they would contribute ſtill farther to lay open the turn of mind and genius of the ancient inhabitants of Europe. We have ſeen above, that THOR was regarded as a Divinity favourable to mankind, being their protector againſt the attacks of Giants and evil Genii. It is pretty remarkable, that this ſame God ſhould here be liable to illuſions, ſnares and trials; and that it ſhould be the Evil Principle, that perſecutes him. *Ut-garda Loke*, ſignifies "the LOKE, or Demon "from without." "But may not all this fable have been invented in imitation of the labours of Hercules?" The analogy is ſo ſmall in general between the mythology of the Greeks, and that of the northern nations, that I cannot think the imperfect reſemblance which is found between theſe two ſtories deſerves much attention. I am of opinion that we ſhall be more likely to ſucceed, if we look for the origin of this fable in the religion formerly ſpread throughout Perſia and the neighbouring countries; whence, as the ancient Chronicles inform us, ODIN and his companions originally came. There firſt aroſe the doctrine of a Good and Evil Principle, whoſe conflicts we here ſee deſcribed after an allegorical manner.

It appears probable to me that this doctrine, which was carried into the north by the Aſiatics who eſtabliſhed themſelves there, hath had many puerile circumſtances added to it, in ſucceſſively paſſing through the mouths of

of the Poets, the ſole depoſitaries of the opinions of thoſe times. In reality, we find in every one of thoſe additions, ſomewhat that ſtrongly marks the ſoil from whence they ſprung. Such, for example, are the conteſts about eating and drinking moſt; who ſhould ſcate beſt on the 'ſnow;' and the horns out of which the courtiers were obliged to drink, when they committed a fault. Theſe, and ſome other ſtrokes of this kind, ſtrongly ſavour of the north. But what moſt of all ſhows ſomewhat of myſtery after the Oriental manner, is THOR's wreſtling with Death, or Old Age; to whom he ſeems to pay a ſlight tribute, in falling down upon one of his knees, and immediately again raiſing up himſelf. In the next fable he preſerves and continues, as indeed throughout all this Mythology, the character and functions which were at firſt aſcribed to him. He enters into conflict with the great Serpent, a monſter deſcended from that Evil Principle, who is at enmity with Gods and men: but he will not be able perfectly to triumph over him, till the laſt day; when recoiling back nine paces, he ſtrikes him dead with his thunder, and deſtroys him for ever.

There are few methods of interpretation more equivocal; more ſubject to abuſe, and more diſcredited, than that which hath recourſe to allegory. But the turn of genius which ſeems to have dictated all this Mythology, and the ſignificant words it affects to employ, ſeem to preſcribe this method to us on this occaſion. Beſides, we are to remember that the whole of it hath been tranſmitted to us by Poets, and that thoſe Poets, in their manner, have been partly Oriental and partly Celtic. We have therefore abundant reaſon to be convinced, that we ought not to interpret any thing here in a ſimple or literal ſenſe.

THE TWENTY-SEVENTH FABLE.

Of the Journey undertaken by Thor, to go to fiſh for the great Serpent.

I Find by your account, ſays Gangler, that the power of this King, you have been mentioning, muſt be very great, and there cannot be a ſtronger proof it, than his having courtiers ſo ſkilful and dexterous in all reſpects. But, tell me, did THOR never revenge this affront? 'Tis well known, ſays Har, (though no body has talked of it) that Thor had reſolved to attack the great Serpent, if an opportunity offered: with this view he ſet out from ASGARD a ſecond time, under the form of a young boy, in order to go to the Giant EYMER *. When he was got there, he beſought the Giant, to permit him to go

* I here give this name as it is in the Icelandic: M. Mallet writes it HYMER. The Reader muſt not confound this name with that of the Giant YMI, or YMIR, mentioned in the ſecond fable, &c. T.

aboard

aboard his bark along with him, when he went a fiſhing. The Giant anſwered, that a little puny ſtripling like him, could be of no uſe to him; but would be ready to die of cold, when they ſhould reach the high ſeas, whither he uſually went. Thor aſſured him that he feared nothing: and aſked him what bait he intended to fiſh with. Eymer bade him to look out for ſomething. Thor went up to a herd of cattle which belonged to the Giant, and ſeizing one of the oxen, tore off his head with his own hands; then returning to the bark where Eymer was, they ſate down together. Thor placed himſelf in the middle of the bark, and plied both his oars at once: Eymer, who rowed alſo at the prow, ſaw with ſurprize how ſwiftly Thor drove the boat forward, and told him, that by the land-marks on the coaſts, he diſcovered that they were come to the moſt proper place to angle for flat fiſh. But Thor aſſured him that they had better go a good way further: accordingly they continued to row on, till at length Eymer told him if they did not ſtop, they would be in danger from the great Serpent of Midgard. Notwithſtanding this, Thor perſiſted in rowing further, and ſpite of the Giant, was a great while before he would lay down his oars. Then taking out a fiſhing line extremely ſtrong, he fixed to

it the ox's head, unwound it, and caſt it into the ſea. The bait reached the bottom, the Serpent greedily devoured the head, and the hook ſtuck faſt in his palate. Immediately the pain made him move with ſuch violence, that Thor was obliged to hold faſt with both his hands by the pegs which bear againſt the oars: but the ſtrong effort he was obliged to make with his whole body, cauſed his feet to force their way through the boat, and they went down to the bottom of the ſea; whilſt with his hands, he violently drew up the Serpent to the ſide of the veſſel. It is impoſſible to expreſs the dreadful looks that the God darted at the Serpent, whilſt the monſter, raiſing his head, ſpouted out venom upon him: in the meantime the Giant Eymer ſeeing, with affright, the water enter his bark on all ſides, cut with his knife the ſtring of the fiſhing-line, juſt as Thor was going to ſtrike the Serpent with his mace. Upon this the monſter fell down again to the bottom of the ſea: nevertheleſs, ſome add that Thor darted his mace after him, and bruiſed his head in the midſt of the waves. But one may aſſert with more certainty, that he lives ſtill in the waters *.

Then

* We ſee plainly in the above fable the origin of thoſe vulgar opinions entertained in the north, and which Pon-

Then Thor ſtruck the Giant a blow with his fiſt, nigh the ear, and throwing his head into the ſea, waded afterwards on foot to land.

Pontoppidan has recorded, concerning the CRAKEN, and that monſtrous Serpent, deſcribed in his Hiſtory of NORWAY. T.

THE

THE TWENTY-EIGHTH FABLE.

Of Balder the Good.

CERTAINLY, ſays Gangler, this was a very great victory of THOR's. The dream which BALDER had one night, replies Har, was ſomething ſtill more remarkable. This God thought that his life was in extreme danger: wherefore, telling his dream to the other Gods, they agreed to conjure away all the dangers with which Balder was threatened. Then FRIGGA exacted an oath of Fire, Water, Iron and other Metals, as alſo of Stones, Earth, Trees, Animals, Birds, Diſeaſes, Poiſon and Worms, that none of them would do any hurt to Balder (A). This done, the Gods, together with Balder himſelf, fell to diverting themſelves in their grand aſſembly, and Balder ſtood as a mark at which they threw, ſome of them darts, and ſome ſtones, while others ſtruck at him with a ſword. But whatever they could do, none of them could

could hurt him; which was conſidered as a great honour to Balder. In the meantime, LOKE, moved with envy, changed his ſhape into that of a ſtrange old woman, and went to the palace of Frigga. That Goddeſs ſeeing her, aſked if ſhe knew what the Gods were at preſent employed about in their aſſembly. The pretended old woman anſwered, That the Gods were throwing darts and ſtones at Balder, without being able to hurt him. Yes, ſaid Frigga, and no ſort of arms, whether made of metal or wood, can prove mortal to him: for I have exacted an oath from them all. What, ſaid the woman, have all ſubſtances then ſworn to do the ſame honours to Balder? There is only one little ſhrub, replied Frigga, which grows on the weſtern ſide of Valhall, and its name is *Miſtiltein*, (the Miſſeltoe;) of this I took no oath, becauſe it appeared to me too young and feeble. As ſoon as Loke heard this, he vaniſhed, and reſuming his natural ſhape, went to pluck up the ſhrub by the roots, and then repaired to the aſſembly of the Gods. There he found HODER ſtanding apart by himſelf, without partaking of the ſport, becauſe he was blind. Loke came to him, and aſked him, Why he did not alſo throw ſomething at Balder, as well as the reſt? Becauſe I am

blind, replied the other, and have nothing to throw with. Come then, ſays Loke, do like the reſt, ſhew honour to Balder by toſſing this little trifle at him; and I will direct your arm towards the place where he ſtands. Then Hoder took the Miſſeltoe (B), and Loke guiding his hand, he darted it at Balder; who, pierced through and through, fell down devoid of life: and ſurely never was ſeen, either among Gods or men, a crime more ſhocking and attrocious than this. Balder being dead, the Gods were all ſilent and ſpiritleſs: not daring to avenge his death, out of reſpect to the ſacred place in which it happened. They were all therefore plunged in the deepeſt mourning, and eſpecially ODIN, who was more ſenſible than all the reſt of the loſs they had ſuffered. * After their ſorrow was a little appeaſed, they carried the body of Balder down towards the ſea, where ſtood the veſſel of that God, which paſſed for the largeſt in the world. But when the Gods wanted to lanch it into the water, in order to make a funeral pile for Balder †, they could never make it ſtir: wherefore they cauſed to

* What follows is different in the Latin Verſion of Goranſon. T.

† The ſenſe of Goranſon's Verſion is, "In order "to carry the body of Balder, together with his fu- "neral pile." T.

come

come from the country of the Giants, a certain Sorcereſs, who was mounted on a wolf, having twiſted ſerpents by way of a bridle. As ſoon as ſhe alighted, Odin cauſed four Giants to come, purely to hold her ſteed faſt, and ſecure it: which appeared to him ſo dreadful, that he would firſt ſee whether they were able to overthrow it to the ground: for, ſays he, if you are not able to overthrow it to the earth, I ſhall never be ſecure that you have ſtrength to hold it faſt. Then the Sorcereſs bending herſelf over the prow of the veſſel, ſet it afloat with one ſingle effort; which was ſo violent, that the fire ſparkled from the keel as it was dragging to the water, and the earth trembled. Thor, enraged at the ſight of this woman, took his mace and was going to daſh her head to pieces, had not the Gods appeaſed him by their interceſſions. The body of BALDER being then put on board the veſſel, they ſet fire to his funeral pile; and NANNA, his wife, who had died of grief, was burnt along with him. There were alſo at this ceremony, beſides all the Gods and Goddeſſes, a great number of Giants. Odin laid upon the pile, a ring of gold, to which he afterwards gave the property of producing every ninth night, eight rings of equal weight.

Balder's

Balder's horſe was alſo conſumed in the ſame flames with the body of his maſter *.

* For an Account of the Funerals of the ancient Scandinavians, and of the Piles in which the wife, ſlave and horſe were buried along with the Owner, ſee Vol. I. p. 341, &c. ——In the firſt part of this work, our Author promiſed to give proofs of whatever he had advanced concerning the manners and cuſtoms of the ancient Danes; and whoever examines with attention, the original pieces contained in this ſecond Volume, cannot but acknowlege he has kept his word.

REMARKS ON THE TWENTY-EIGHTH FABLE.

(A) "That none of "them would do any hurt "to Balder."] It is well known to ſuch as have dipt into the ancient romances, that there were formerly Necromancers and Sorcereſſes, who could ſo throughly enchant lances and ſwords, that they could do no hurt. This ridiculous opinion is not entirely eradicated out of the minds of the common people every where, to this day. Our ancient northern hiſtorians are full of alluſions to feats of this kind. Saxo, lib. 6. aſſures us, that a certain champion, named *Wiſin*, was able to charm his enemies ſwords with a ſingle look. There were certain Runic characters, which produced this effect; but in general they were the Fairies and Goddeſſes who excelled in this fine art. Frigga herſelf was particularly diſtinguiſhed for it. We ſee in the text, that ſhe could charm and inchant whatever ſhe pleaſed. Tacitus, who deſcribes her under the title of the "Mother of the Gods," (a name which is alſo given her in the EDDA in more places than one) ſpeaks in like manner of the power ſhe had to protect her votaries in the midſt of darts thrown by their enemies. *Matrem deûm*

deûm venerantur (Æſtyi): Inſigne ſuperſtitionis, formas aprorum geſtant. Id pro armis omniumque tutelâ, ſecurum Deæ cultorem etiam inter hoſtes præſtat, c. 45.

(B) "Then Hoder "took the Miſſeltoe."] If the Scandinavians had been a different nation from the Germans, the Germans from the Gauls, and the Gauls from the Britons; whence could ariſe this ſtriking conformity which is found between them, even in thoſe arbitrary opinions, to which caprice alone could have given riſe? I lay particular ſtreſs upon this remark, as what juſtifies me in calling the EDDA a Syſtem of CELTIC MYTHOLOGY; and I recall it on occaſion of this paſſage. We ſee here, that the Scandinavians, as well as the Gauls and Britons, attributed to the MISSELTOE a certain divine power. This plant, particularly ſuch of it as grew upon the oak, hath been the object of veneration, not among the Gauls only, (as hath been often advanced without juſt grounds) but alſo among all the Celtic nations of Europe. The people of Holſtein, and the neighbouring countries, call it at this day *Marentaken*, or the "Branch of Spec-"tres;" doubtleſs on account of its magical virtues. In ſome places of Upper Germany, the people obſerve the ſame cuſtom, which is practiſed in many provinces of France. Young perſons go at the beginning of the year, and ſtrike the doors and windows of houſes, crying *Guthyl*, which ſignifies Miſſeltoe. (See Keyſler. Antiq. Sept. and Celt. p. 304, & ſeq.) Ideas of the ſame kind prevailed among the ancient inhabitants of Italy. Apuleius hath preſerved ſome verſes of the ancient poet Lælius, in which Miſſeltoe is mentioned as one of the ingredients which will convert a man into a Magician. (Apul. Apolog. Prior.)

*** As ſo much ſtreſs is laid here on the circumſtance of Balder's being ſlain by the MISSELTOE, it deſerves a particular diſcuſſion: and as almoſt every thing advanced in this note is borrowed confeſſedly from KEY-

KEYSLER's *Antiquitates Selectæ Septentrionales* (p. 304, &c.) it will be proper to examine the arguments produced in that book; to which our ingenious Author, M. Mallet, has, I fear, rather given his aſſent too haſtily.

Pliny is the writer of Antiquity, from whom we learn the particular account of the veneration paid to this Plant by the Druids of Gaul. Nat. Hiſt. lib. 16. c. 44. *Non eſt omittenda in ea re & GALLIARUM admiratio. Nihil habent DRUIDÆ (ita ſuos appellant Magos) VISCO & Arbore in qua gignatur (ſi modo ſit ROBUR) ſacratius. Jam per ſe Roborum eligunt Lucos, nec ulla ſacra ſine ea fronde conficiunt, et inde appellati quoque interpretatione Græca poſſint DRUIDÆ videri. Enimvero quidquid ádnaſcatur illis, e cælo miſſum putant, ſignumque eſſe electæ ab ipſo Deo Arboris. Eſt autem id rarum admodum inventu, & ſepertum magna religione petitur: et ante omnia ſexta Lunâ, quæ principia menſium annorumque his facit, et ſeculi poſt triceſſimum annum, quia jam virium abunde habeat, nec ſit ſui dimidia. OMNIA-SANANTEM appellantes ſuo vocabulo, ſacrificiis epuliſque rite ſub arbore præparatis duos admovent candidi coloris tauros, quorum cornua tunc primum vinciantur. Sacerdos candida veſte cultus arborem ſcandit. Falce aurea demittit. Candido id excipitur ſago. Tum deinde victimas immolant, precantes, ut ſuum donum Deus proſperum faciat his quibus dederit. FÆCUNDITATEM eo poto dari cuicunque animali ſterili arbitrantur, contraque venena omnia eſſe REMEDIO. Tanta gentium in rebus frivolis plerunque religio eſt.*" So again in lib. 24. c. 4. " VISCUM *e robore præcipuum diximus haberi, & quo conficeretur modo, &c. Quidam id religione efficacius fieri putant, prima luna collectum e Robore ſine ferro. Si terram non attigit, comitialibus* MEDERI. *Conceptum fœminarum* ADJUVARE, *ſi omnino ſecum habeant. Ulcera commanducato impoſitoque efficaciſſimè* SANARI."

Here we ſee the MISSELTOE is revered among the Gauls as a Divine Plant, producing moſt ſalutary effects; " curing barrenneſs, repelling poiſon, aſſiſting " women in labour, and curing ulcers;" and for its great beneficial qualities in general, called ALL-HEAL, and honoured with peculiar marks of reverence.——

Was this plant conſidered in the ſame favourable light among the Scandinavians, or honoured by them with the ſame obſervances? Nothing like this appears. It is mentioned in this one place of the EDDA, as a little inconſiderable ſhrub, that was made uſe of by a malicious Being to perpetrate great miſchief. I am afraid therefore, that the reaſoning of our elegant and learned Author will be found here to amount to this, viz. "In GAUL the Miſſeltoe was the Inſtrument of GOOD, in the north the inſtrument of EVIL; therefore the Gauls and the northern nations muſt have been the ſame people; and there appears a ſtriking conformity between them both in their opinions on this ſubject."——One might rather infer that there was an eſſential difference and oppoſition between the religious tenets of theſe two nations: and that therefore they were, *ab origine*, two diſtinct races of men.—But it will perhaps be urged, How ſhould the followers of ODIN think of affixing any peculiar arbitrary qualities to the MISSELTOE at all, if they had not this notion from the Celtic Druids?—I anſwer, From the Celtes they probably learnt all they knew about the Miſſeltoe: but as they entertained ſo different an opinion concerning this plant, it is plain they could never have the Druids for their inſtructors. The truth probably is, The Gothic nations, in their firſt incurſions upon the neighbouring Celtes, had obſerved the ſuperſtitious veneration that was paid to this plant by their enemies; and their own religious modes being different, they therefore held it in contempt and abhorrence:—So in ſucceeding ages, when Chriſtianity was eſtabliſhed in Gaul and Britain, the Scandinavians (ſtill Pagans) turned ther ſacred rites into ridicule. Thus Regner Lodbrog, in his DYING ODE, ſpeaking of a battle, (fought perhaps againſt Chriſtians) ſays, in ridicule of the Euchariſt,

"There we celebrated a MASS [*Miſſa.* Iſl.] of "weapons *!"

* Five Pieces of Runic Poetry, p. 32.

Some of the Celtic nations (the Britons for inſtance) have a traditionary opinion that the dominions of their anceſtors were once extended much farther north, than they were in the time of the Romans; and that they were gradually diſpoſſeſſed by the Gothic or Teutonic nations, of many of thoſe countries, which the latter afterwards inhabited.——Whether this tradition be admitted or not, it is certain that the Gothic and Celtic tribes bordered on each other; and this, no leſs than through the whole boundary of Gaul and Germany. Now the frequent wars, renewals of peace, and other occaſions of intercourſe in conſequence of this vicinage, will account to us for all that the Gothic nations knew or practiſed of the Celtic cuſtoms and opinions. Perhaps it would be refining too much upon the paſſage in the EDDA, to explain it as an allegory; or to ſuppoſe that the diſturbance wrought among the Gods by the Miſſeltoe, was meant to expreſs the oppoſition which Odin's religion found from the Druids of the Celtic nations. Such an Interpretation of this ancient piece of Mythology would be neither forced nor unnatural: but it is not worth inſiſting upon.

To return to KEYSLER, he ſays (p. 305.) that there are "plain veſtiges of this ancient Druidical "reverence for the MISSELTOE ſtill remaining in ſome "places in Germany; but principally in Gaul and "Aquitain: in which latter countries, it is cuſtomary "for the boys and young men on the laſt day of De-"cember, to go about through the towns and villa-"ges, ſinging and begging money, as a kind of New-"year's gift, and crying out, AU GUY! L'AN NEUF! "To the Miſſeltoe! The New Year is at hand!"—This is a curious and ſtriking inſtance; and to it may be added that rural cuſtom ſtill obſerved in many parts of England, of hanging up a Miſſeltoe-buſh on Chriſtmas Eve, and trying lots by the crackling of the leaves and berries in the fire on Twelfth Night.—All theſe will eaſily be admitted to be reliques of Druidical

idical ſuperſtition, becauſe all practiſed in thoſe very countries, in which the Druids were formerly eſtabliſhed.—KEYSLER then proceeds to attribute to the ſame Druidic origin, a cuſtom practiſed in Upper Germany by the vulgar at Chriſtmas, of running through the ſtreets, &c. and ſtriking the doors and windows (not with MISSELTOE, for that plant does not appear to be at all uſed or attended to upon the occaſion, but) with HAMMERS (*Malleis*, Lat.) crying GUTHYL, GUTHYL.——Now *Guthyl* or *Gut Heyl* ‡, he owns is literally *Bona Salus*; and therefore might moſt naturally be applied to the birth of Chriſt then celebrated: but, becauſe the words have a diſtant reſemblance in meaning to the *Omnia-Sanans*, by which the Gauls expreſſed the MISSELTOE, according to Pliny; therefore he (without the leaſt ſhadow of authority) will have this German term *Guthyl*, to be the very Gallic name meant by that author: And his reaſons are as good as his authority: viz. "Becauſe, (1ſt) he ſays, The language of the Gauls, Germans, Britons, and northern nations, were only different dialects of ONE COMMON tongue; (2dly) Becauſe the German name for this plant *Miſtel*, as well as our Engliſh *Miſſeltoe*, are foreign words, and BOTH DERIVED from the Latin *Viſcum*."—That the ancient language of the Gauls, ſtill preſerved in the Welſh, Armoric, &c. is or ever was the ſame with thoſe dialects of the Gothic, the Saxon, German and Daniſh, &c. believe who will. But that our Engliſh name *Miſſeltoe*, as well as the German *Miſtel*, are words of genuine Gothic original, underived from any foreign language, is evident from their being found in every the moſt ancient dialect of the Gothic tongue: viz. *Ang-Sax.* Mistilteann. *Iſland.* [*in* EDDA] Miſtilteinn. *Dan. & Belg.* Miſtel, *&c. &c.*

We ſee then what little ground this paſſage of the EDDA now affords us for ſuppoſing the Gothic nations of Scandinavia and Germany, to be the ſame people

‡ *Anglicè* Good Heal; or Good Health.

with the Celtic tribes of Britain and Gaul; or for calling the Icelandic and Gothic EDDA, a Syſtem of Druidical or CELTIC MYTHOLOGY: For as for the preſent German inhabitants of Holſace calling the MISSELTOE "the branch of ſpectres," that proves no more that their anceſtors revered it as ſalutary and divine; than its being anciently repreſented in the north as the death of Balder proves it to have been intitled there to the Druidical character of *Omnia Sanans*.

T.

THE

THE TWENTY-NINTH FABLE.

Hermode's Journey to Hell.

* BALDER having thus periſhed, FRIGGA, his mother, cauſed it to be publiſhed every where, that whoſoever of the Gods would go to Hell in ſearch of Balder, and offer DEATH ſuch a ranſom as ſhe would require for reſtoring him to life, would merit all her love. HERMODE, ſurnamed the Nimble or Active, the ſon of Odin, offered to take this commiſſion upon him. With this view he took Odin's horſe, and mounting him, departed. For the ſpace of nine days and as many nights, he travelled through deep vallies, ſo dark, that he did not begin to ſee whither he was going, till he arrived at the river of *Giall*,

* In this, as well as the preceding chapter, the Latin Verſion of Goranſon differs exceedingly from the French of M. Mallet (which is here followed) owing, I ſuppoſe, to the great variations in the different copies, which they reſpectively adopted. T.

that he paſſed over a bridge, which was all covered with ſhining gold. The keeping of this bridge was committed to a damſel named *Modguder*, or Audacious War. When ſhe ſaw Hermode, ſhe demanded his name and family, telling him that the preceding day ſhe had ſeen paſs over the bridge five ſquadrons of dead perſons, who all together did not make the bridge ſhake ſo much as he alone; and beſides, added ſhe, you have not the colour of a dead corpſe: what brings you then to the infernal regions? Hermode anſwered, I go to ſeek Balder: Have not you ſeen him paſs this way? Balder, ſaid ſhe, hath paſſed over this bridge; but the road of the dead is there below, towards the north. Hermode then perſued his journey, till he came near to the entrance of Hell, which was defended by a large grate. Hermode now alighted, and girthed his ſaddle tighter; then mounting again, clapped both ſpurs to his horſe; who immediately leaped over the grate, without touching it the leaſt in the world with his feet. Entering in, he ſaw his brother Balder ſeated in the moſt diſtinguiſhed place in the palace; and there he paſſed the night. The next morning he beſought HELA (or DEATH) to ſuffer Balder to return back with him, aſſuring her that the Gods had been all moſt ſeverely afflicted

afflicted for his death. But Hela told him, ſhe would know whether it was true that Balder was ſo much beloved by all things in the world, as he had repreſented: ſhe required therefore that all beings, both animate and inanimate, ſhould weep for his death; and in that caſe ſhe would ſend him back to the Gods: but on the other hand, ſhe would keep him back, if one ſingle thing ſhould be found which refuſed to ſhed tears. Upon this Hermode got up, and BALDER re-conducting him out of the palace, took off his ring of gold, and gave it to convey to Odin as a token of remembrance. NANNA alſo ſent Frigga a golden Die, and many other preſents. Hermode then ſet out back again for Aſgard; and as ſoon as he got thither, faithfully reported to the Gods all he had ſeen and heard.

The Gods, upon this, diſpatched meſſengers throughout the world, begging of every thing to weep, in order to deliver Balder from Hell. All things willingly complied with this requeſt, both men, and beaſts, and ſtones, and trees, and metals, and earth: and when all theſe wept together, the effect was like as when there is a univerſal thaw. Then the meſſengers returned, concluding they had effectually performed their commiſſion: but as they

were travelling along, they found, in a cavern, an old witch, who called herſelf *Thok*; the meſſengers having beſought her that ſhe would be ſo good as to ſhed tears for the deliverance of Balder; ſhe anſwered in verſes to this effect, "Thok will weep "with dry eyes the funeral of Balder; Let "all things living or dead weep if they "will: But let Hela keep her prey." It was conjectured that this curſed witch muſt have been LOKE himſelf, who never ceaſed to do evil to the other Gods. He was the cauſe that Balder was ſlain; he was alſo the cauſe that he could not be reſtored to life.

REMARK ON THE TWENTY-NINTH FABLE.

Balder, not having the good fortune to be ſlain in battle, was obliged to go, like all thoſe that died of diſeaſes, to the abode of DEATH. Saxo Grammaticus relates the ſame adventure, with ſome different circumſtances, (L. III. p. 43.) Which ſeems to prove that there had paſſed among the deified Aſiatics, ſome event, out of which the Poets had compoſed the Fable we have been reading. LOKE and HELA play their part here very well. It is a cuſtom, not yet laid aſide among the people of the Dutchy of Sleſwick, if we will believe Arnkiel, to perſonify DEATH, and to give her the name of *Hell* or *Hela*. Thus, when they would ſay that a contagion rages in any place, they ſay that *Hela* walks there, or *Hela* is come there; and, that a man hath made up the matter with *Hela*, when

when he is relieved from a diſtemper which was judged to be mortal. From the ſame word is derived the preſent name for the Infernal Region in all the languages of Germany and the north *. Vide Arnkiel in Cimbria, c. 9. § 2. p. 55. Keyſl. Antiq. p. 180.

* In all the other Teutonic dialects, as well as in our Engliſh, the name for it is HELL, or ſome word derived from the ſame root. And indeed Goranſon has generally rendered the name *Hela*, throughout this EDDA, not as our French author does by the word *Mort*, or DEATH, but by *Infernum*, HELL. T.

THE

THE THIRTIETH FABLE.

The Flight of Loke.

AT length the Gods being exaſperated againſt Loke, he was obliged to fly and hide himſelf in the mountains: there he built him a houſe open on four ſides, whence he could ſee every thing that paſſed throughout the world. Often in the day time, he concealed himſelf in the ſhape of a Salmon within the waters of a river, where he employed himſelf in foreſeeing and preventing whatever ſtratagems the Gods might employ to catch him there. One day, as he was in his houſe, he took thread or twine, and made nets of it, like thoſe which fiſhermen have ſince invented. In the mean time, Odin having diſcovered, from the height of his all-commanding throne, the place whither Loke had retired, repaired thither with the other Gods. But Loke being aware of their approach, threw his net with all ſpeed into the fire, and ran

to

to conceal himſelf in the river. As ſoon as the Gods got there, *Kuaſer*, who was the moſt diſtinguiſhed among them all for his quickneſs and penetration, traced out in the hot embers, the veſtiges and remains of the net which had been burnt, and by that means found out Loke's invention. Having made all the other Gods remark the ſame thing, they ſet themſelves to weave a net after the model which they ſaw imprinted in the aſhes. This net, when finiſhed, they threw into the water of the river in which Loke had hid himſelf. Thor held one end of the net, and all the Gods together laid hold of the other, thus jointly drawing it along the ſtream. Nevertheleſs, Loke concealing himſelf between two ſtones, the net paſſed over him without taking him; and the Gods only perceived that ſome living thing had touched the meſhes. They caſt it in a ſecond time, after having tied ſo great a weight to it, that it every where raked the bottom of the ſtream. But Loke ſaved himſelf by ſuddenly mounting up to the top of the water, and then plunging in again, in a place where the river formed a cataract. The Gods betook themſelves afreſh towards that place, and divided into two bands: Thor walking in the water followed the net, which they dragged thus to the very margin of the ſea.

Then

Then Loke perceived the danger that threatned him, whether he ſaved himſelf in the ſea; or whether he got back over the net. However, he choſe the latter, and leaped with all his might over the net: but Thor running after him, caught him in his hand: but for all this, being extremely ſlippery, he had doubtleſs eſcaped, had not Thor held him faſt by the tail; and this is the reaſon why Salmons have had their tails ever ſince ſo fine and thin.

THE

THE THIRTY-FIRST FABLE.

The Puniſhment of Loke.

LOKE being thus taken, they dragged him without mercy into a cavern. The Gods alſo ſeized his children, *Vali* and *Nari*: the firſt being changed by the Gods into a ſavage beaſt, tore his brother in pieces and devoured him. The Gods made of his inteſtines cords for Loke, tying him down to three ſharp ſtones; one of which preſſed his ſhoulder, the other his loyns; and the third his hams. Theſe cords were afterwards changed into chains of iron. Beſides this, *Skada* ſuſpended over his head a ſerpent, whoſe venom falls upon his face, drop by drop. At the ſame time his wife, *Siguna*, ſits by his ſide, and receives the drops as they fall, into a baſon, which ſhe empties as often as it is filled. But while this is doing, the venom falls upon Loke, which makes him howl with horror, and twiſt his body about with ſuch violence, that all the earth is ſhaken with it; and this produces what men call Earth-quakes. There

will

will Loke remain in irons till the laſt day of the darkneſs of the Gods.

REMARKS ON THE THIRTY-FIRST FABLE.

LOKE having at length tired out the patience of the Gods, they ſeize and puniſh him. This idea, at the bottom, hath prevailed among almoſt all the ancient nations; but they have each of them imbelliſhed it after their own manner. One cannot doubt but our Scandinavians brought with them from Aſia this belief, which appears to have been very widely eſtabliſhed there from the earlieſt antiquity. In the Book of the pretended prophecy of Enoch, we find many particulars very much reſembling theſe of the EDDA. The rebel angels cauſing inceſſantly a thouſand diſorders, God commanded the Arch-Angel, RAPHAEL, to bind hand and foot one of the principal among them, named *Azael*, and caſt him into an obſcure place in a deſert, there to keep him bound upon ſharp pointed ſtones to the laſt day. One may alſo ſafely conjecture that the fables of *Prometheus*, *Typhon* and *Enceladus*, are derived from the ſame original: whether one is to look for this in the Hiſtory of Holy Writ, miſunderſtood and diſfigured, or in other forgotten events, or only in the ancient cuſtom of concealing all inſtructions under the veil of allegory; a cuſtom common in all nations, while their reaſon is in its infancy, but peculiarly proper to thoſe of the eaſt. As all the diligence of the learned cannot ſupply the want of neceſſary monuments, I ſhall not venture to do more than juſt barely to point out the principal grounds of their conjectures: to enumerate them all, to weigh their reſpective merits, and to apply each of them to this fable of the EDDA, would be a taſk as laborious, as diſagreeable and uſeleſs: and for which very few of my readers would think themſelves obliged to me.

THE

THE THIRTY-SECOND FABLE.

Of the Twilight of the Gods.

GANGLER then inquired; What can you tell me concerning that day? Har replied; There are very many and very notable circumſtances which I can impart to you. In the firſt place, will come the grand, 'the deſolating' Winter; during which the ſnow will fall from the four corners of the world: the froſt will be very ſevere; the tempeſt violent and dangerous; and the Sun will withdraw his beams. Three ſuch winters ſhall paſs away, without being ſoftened by one ſummer. Three others ſhall follow, during which War and Diſcord will ſpread through the whole globe. Brothers, out of hatred, ſhall kill each other; no one ſhall ſpare either his parent, or his child, or his relations. See how it is deſcribed in the VOLUSPA; "Bro-" thers becoming murderers, ſhall ſtain " themſelves with brothers blood; kindred

" ſhall

" ſhall forget the ties of conſanguinity;
" life ſhall become a burthen; adultery
" ſhall reign throughout the world. A
" barbarous age! an age of ſwords! an
" age of tempeſts! an age of wolves!
" The bucklers ſhall be broken in pieces;
" and theſe calamities ſhall ſucceed each
" other till the world ſhall fall to ruin."
Then will happen ſuch things as may well be called Prodigies. The Wolf FENRIS will devour the Sun; a ſevere loſs will it be found by mankind. Another monſter will carry off the Moon, and render her totally uſeleſs: the Stars ſhall fly away and vaniſh from the heavens *: the earth and the mountains ſhall be ſeen violently agitated; the trees torn up from the earth by the roots; the tottering hills to tumble headlong from their foundations; all the chains and irons of the priſoners to be broken and daſhed in pieces. Then is the Wolf Fenris let looſe; the ſea ruſhes impetuouſly over the earth, becauſe the great Serpent, changed into a Spectre, gains the ſhore. The ſhip *Naglefara* is ſet afloat: this veſſel is conſtructed of the nails of dead men; for which reaſon great care ſhould be taken

* Goranſon has it, *Stellæ de cælo cadunt.* See other variations in his Latin Verſion; which ſeems, in ſome reſpects, more ſpirited than that of M. Mallet, here followed. T.

not

not to die with unpared nails; for he who dies ſo, ſupplies materials towards the building of that veſſel, which Gods and men will wiſh were finiſhed as late as poſſible. The Giant *Rymer* is the pilot of this veſſel, which the ſea breaking over its banks, wafts along with it. The Wolf Fenris advancing, opens his enormous mouth; his lower jaw reaches to the earth, and his upper jaw to the heavens, and would reach ſtill farther, were ſpace itſelf found to admit of it. The burning fire flaſhes out from his eyes and noſtrils. The Great Serpent vomits forth floods of poiſon; which overwhelm the air and the waters. This terrible monſter places himſelf by the ſide of the Wolf. In this confuſion the heaven ſhall cleave aſunder; and by this breach the Genii of Fire enter on horſeback. *Surtùr* is at their head: before and behind him ſparkles a bright glowing fire. His ſword outſhines the Sun itſelf. The army of theſe Genii paſſing on horſeback over the bridge of heaven, break it in pieces: Thence they direct their courſe to a plain; where they are joined by the Wolf Fenris, and the Great Serpent. Thither alſo repair LOKE, and the Giant RYMER, and with them all the Giants of the Froſt, who follow Loke even to Death. The Genii of Fire march firſt in battle array, forming a moſt brilliant ſquadron on this

plain; which is an hundred degrees ſquare on every ſide. During theſe prodigies, HEIMDAL, the door-keeper of the Gods, riſes up; he violently ſounds his clanging trumpet to awaken the Gods: who inſtantly aſſemble. Then ODIN repairs to the fountain of *Mimis*, to conſult what he ought to do, he and his army. The great Aſh Tree of *Ydraſil* is ſhaken; nor is any thing in heaven or earth exempt from fear and danger. The Gods are clad in armour; ODIN puts on his golden helmet, and his reſplendent cuiraſs; he graſps his ſword, and marches directly againſt the Wolf Fenris. He hath THOR at his ſide: but this God cannot aſſiſt him; for he himſelf fights with the Great Serpent. FREY encounters SURTUR, and terrible blows are exchanged on both ſides; 'till Frey is beat down; and he owes his defeat to his having formerly given his ſword to his attendant *Skyrner*. That day alſo is let looſe the dog named *Garmer*, who had hitherto been chained at the entrance of a cavern. He is a monſter dreadful even to the Gods; he attacks TYR, and they kill each other. THOR beats down the Great Serpent to the earth, but at the ſame time recoiling back nine ſteps, he falls dead upon the ſpot *,

* The Reader will obſerve that our ingenious Author has repreſented this ſomewhat differently above, in p. 133. T.

ſuffocated with floods of venom, which the Serpent vomits forth upon him. ODIN is devoured by the Wolf Fenris. At the ſame inſtant VIDAR advances, and preſſing down the monſter's lower jaw with his foot, ſeizes the other with his hand, and thus tears and rends him till he dies. LOKE and HEIMDAL fight, and mutually kill each other. After that, SURTUR darts fire and flame over all the earth; the whole world is preſently conſumed. See how this is related in the VOLUSPA. "Heimdal "liſts up his crooked trumpet, and ſounds "it aloud. Odin conſults the head of "Mimis; the great Aſh, that Aſh ſublime "and fruitful, is violently ſhaken, and ſends "forth a groan. The Giant burſts his "irons. What is doing among the Gods? "What is doing among the Genii? The "land of the Giants is filled with uproar: "the Deities collect and aſſemble together. "The Dwarfs ſigh and groan before the "doors of their caverns. Oh! ye inha-"bitants of the mountains; can you ſay "whether any thing will yet remain in "exiſtence? [The Sun is darkened; the "earth is overwhelmed in the ſea; the "ſhining ſtars fall from heaven; a vapour, "mixed with fire, ariſes: a vehement heat "prevails, even in heaven itſelf*."]

* The paſſage in Brackets is given from the Latin of Goranſon, being omitted by M. Mallet. T.

THE THIRTY-THIRD FABLE.

The Sequel of the Conflagration of the World.

ON hearing the preceding relation, Gangler aſks, What will remain after the world ſhall be conſumed; and after Gods, and Heroes; and Men ſhall periſh? For I underſtood by you, adds he, that mankind were to exiſt for ever in another world. Thridi replies, After all theſe prodigies, there will ſucceed many new abodes, ſome of which will be agreeable and others wretched: but the beſt manſion of all, will be *Gimle* (or HEAVEN) where all kinds of liquors ſhall be quaffed in the Hall called *Brymer* (A), ſituated in the country of *Okolm*. That is alſo a moſt delightful palace which is upon the mountains of *Inda* *, and which is built of ſhining gold. In this palace good and juſt men ſhall abide. In *Naſtraude* (i. e. the ſhore of the dead) there is a vaſt and direful ſtructure, the portal of which faces the

* This and the preceding names are very different in the Edition of Goranſon. T.

north.

north. It is compiled of nothing but the carcaſes of Serpents, all whoſe heads are turned towards the inſide of the building: there they vomit forth ſo much venom, that it forms a long river of poiſon: and in this float the perjured and the murderers; as is ſaid in thoſe verſes of the VOLUSPA: "I know that there is in *Naſtrande*, an "abode remote from the Sun, the gates "of which look towards the north; there "drops of poiſon rain through the win-"dows. It is all built of the carcaſes of "ſerpents. There, in rapid rivers, ſwim "the perjured, the aſſaſſins, and thoſe who "ſeek to ſeduce the wives of others. In an-"other place, their condition is ſtill worſe; "for a wolf, an all-devouring monſter, "perpetually torments the bodies who are "ſent in thither (B)." Gangler reſumes the diſcourſe, and ſays, Which then are the Gods that ſhall ſurvive? Shall they all periſh, and will there no longer be a heaven nor an earth? Har replies, There will ariſe out of the ſea, another earth moſt lovely and delightful: covered it will be with verdure and pleaſant fields: there the grain ſhall ſpring forth and grow of itſelf, without cultivation. VIDAR and VALE ſhall alſo ſurvive, becauſe neither the flood, nor the black conflagration ſhall do them any harm. They ſhall dwell in the plains

of *Ida*; where was formerly the reſidence of the Gods. The ſons of Thor, MODE and MAGNE repair thither: thither come BALDER and HODER, from the manſions of the dead. They ſit down and converſe together; they recal to mind the adverſities they have formerly undergone. They afterwards find among the graſs, the golden Dice *, which the Gods heretofore made uſe of. And here be it obſerved, that while the fire devoured all things, two perſons of the human race, one male and the other female, named *Lif* and *Lifthraſer*, lay concealed under an hill. They feed on the dew, and propagate ſo abundantly, that the earth is ſoon peopled with a new race of mortals. What you will think ſtill more wonderful is, that *Sunna* (the SUN) before it is devour'd by the Wolf FENRIS, ſhall have brought forth a daughter as lovely and as reſplendant as herſelf; and who ſhall go in the ſame track formerly trode by her mother: according as it is deſcribed in theſe verſes: "The brilliant monarch of "Fire † ſhall beget an only daughter, be-

"fore

* Goranſon renders it *Crepidas*, "Sandals." But M. Mallet's Verſion is countenanced by Bartholin. *Deaurati orbes aleatorij*, p. 597. T.

† There ſeems to be a defect or ambiguity in the Original here, which has occaſioned a ſtrange confuſion of genders, both in the French of M. Mallet, and the Latin

Ver-

" fore-the Wolf commits his devaſtation.
" This young Virgin, after the death of the
" Gods, will purſue the ſame track as her
" parent (c)."

Now, continues Har, If you have any new queſtions to aſk me, I know not who can reſolve you; becauſe I have never heard of any one who can relate what will happen in the other ages of the world: I adviſe you therefore to remain ſatisfied with my relation, and to preſerve it in your memory.——

Upon this, Gangler heard a terrible noiſe all around him; he looked every way, but could diſcern nothing, except a vaſt extended plain. He ſet out therefore on his return back to his own kingdom; where he related all that he had ſeen and heard: and ever ſince that time, this relation hath been handed down among the people by Oral Tradition (D).

Verſion of Goranſon. The former has " LE ROI " *brillant du feu engendrera une fille unique avant que* " *d'etre englouti par le loup; cette fille ſuivra le traces de* " SA MERE, *apres la mort des dieux.*" The latter, *Unicam filiam genuit rubicundiſſimus* ILLE REX *antiquam* EUM *Fenris devoraverit; quæ curſura eſt, mortuis Diis, viam* MATERNAM. I have endeavoured to avoid this, by expreſſing the paſſage in more general terms. T.

REMARKS ON THE TWO LAST FABLES.

Had the EDDA had no other claim to our regard, than as having preſerved to us the opinions and doctrines of the 'ancient 'northern nations *' on that important ſubject, an exiſtence after this life, it would have merited, even on that account, to have been preſerved from oblivion. And really on this head it throws great light on Hiſtory: whether we conſider that branch of it which principally regards the aſcertainment of facts; or that which devotes itſelf rather to trace the different revolutions of manners and opinions. Such as are only fond of the former ſpecies of Hiſtory, will find in theſe concluding Fables, the principles of that wild enthuſiaſtic courage which animated the ravagers of the Roman Empire, and conquerors of the greateſt part of Europe. Such as intereſt themſelves more in the latter, will ſee (not without pleaſure and aſtoniſhment) a people whom they were wont to conſider as barbarous and uncultivated, employed in deep and ſublime ſpeculations; proceeding in them more concluſively, and coming, poſſibly, much nearer to the end, than thoſe celebrated nations who have arrogated to themſelves an excluſive privilege to reaſon and knowlege.

I have before obſerved, that 'the philoſophers of 'the north †' conſidered nature as in a ſtate of perpetual labour and warfare. Her ſtrength was thus continually waſting away by little and little; and her approaching diſſolution could not but become every day more and more perceptible. At laſt, a confuſion of the ſeaſons, with a long and preternatural winter, were to be the final marks of her decay. The moral world is to be no leſs diſturbed and troubled than the natural. The voice of dying Nature will be no

* *Les Celtes.* Fr. Orig.

† *Les Celtes.* Fr.

longer

longer heard by man. Her ſenſations being weakened, and as it were, totally extinct, ſhall leave the heart a prey to cruel and inhuman paſſions. Then will all the malevolent and hoſtile powers, whom the Gods have heretofore with much difficulty confined, burſt their chains, and fill the univerſe with diſorder and confuſion. The hoſt of Heroes from VALHALL ſhall in vain attempt to aſſiſt and ſupport the Gods; for though the latter will deſtroy their enemies, they will nevertheleſs fall along with them: that is, in other words, In that great day all the inferior Divinities, whether good or bad, ſhall fall in one great conflict back again into the boſom of the Grand Divinity; from whom all things have proceeded, as it were emanations of his eſſence, and who will ſurvive all things. After this, the world becomes a prey to flames: which are, however, deſtined rather to purify than deſtroy it; ſince it afterwards makes its appearance again more lovely, more pleaſant, and more fruitful than before. Such, in a few words, is the doctrine of the EDDA, when diveſted of all thoſe poetical and allegorical ornaments, which are only accidental to it. One ſees plainly enough, that the poem called VOLUSPA hath been the text, of which this Fable is the comment: ſince in reality the ſame ideas, but expreſſed with a ſuperior pomp and ſtrength, are found in that old poem. It may perhaps afford ſome pleaſure to peruſe the following extracts, given literally from the tranſlation of Bartholin *.

"THE Giant Rymer arrives from the eaſt, carried in a chariot: the ocean ſwells: the Great Serpent rolls himſelf furiouſly in the waters, and lifteth up the ſea. The eagle ſcreams, and tears the dead

* Vid. CAUSÆ *Contemptæ a Danis Mortis*, 4to. 1689. Lib. II. cap. 14. p. 592, & ſeq. I have rather followed the Latin of Bartholin, than the French Verſion of our author. T.

"bodies

" bodies with his horrid beak. The veſſel of the " Gods is ſet afloat.

" The veſſel comes from the eaſt: the hoſt of Evil " Genii † arrives by ſea: Loke is their pilot and di- " rector. Their furious ſquadron advances, eſcorted " by the Wolf Fenris: Loke appears with them ‡.

" The black prince of the Genii of Fire § iſſues " forth from the ſouth, ſurrounded with flames: the " ſwords of the Gods beam forth rays like the Sun. " The rocks are ſhaken, and fall to pieces. The fe- " male Giants wander about 'weeping.' Men tread " in crowds the paths of death. The heaven is ſplit " aſunder.

" New grief for the Goddeſs who defends Odin. " For Odin advances to encounter Fenris; the ſnow- " white ſlayer of Bela ‖, againſt the 'black' prince " of the Genii of Fire *. Soon is the ſpouſe of Frigga " beaten down.

" Then runs Vidar, the illuſtrious ſon of Odin, to " avenge the death of his father. He attacks the " murderous monſter, that monſter born of a Giant; " and with his ſword he pierces him to the heart.

" The Sun is darkened: the ſea overwhelms the " earth: the ſhining ſtars vaniſh out of heaven: the " fire furiouſly rages: the ages draw to an end: the " flame aſcending, licks the vault of heaven."

† *Muſpelli Incolæ.* Bartholin.

‡ A ſtanza is here omitted, being part of what is quoted above in the 32d fable, p. 163: as alſo one or two ſtanzas below. T.

§ *Surtur.* Iſland. orig.—The reader will obſerve ſome variations between the verſion here, and that given of this ſame ſtanza in p. 13. they are owing to the different readings of the original. T.

‖ Sc. FREY. * Sc. SURTUR.

Many

Many other pieces of poetry might be quoted to ſhew, that the Scandinavians had their minds full of all theſe prophecies, and that they laid great ſtreſs upon them. But the generality of readers may poſſibly rather take my word for it, than be troubled with longer extracts. It will be of more importance to remark, that what we have been reading is, for the moſt part, nothing elſe, but the doctrine of ZENO and the Stoics. This remarkable reſemblance hath never been properly conſidered, and highly deſerves a diſcuſſion.

The ancients univerſally aſſure us, that the Stoic philoſophy eſtabliſhed the exiſtence of an eternal divinity, diffuſed through and pervading all nature; and being, as it were, the ſoul and primum mobile of matter. From this divinity, proceeded as emanations from his eſſence, together with the world, certain intelligences ordained to govern under his directions, and who were to undergo the ſame revolutions as the world itſelf until the day appointed for the renovation of this univerſe. The fires concealed in the veins of the earth, never ceaſe to dry up the moiſture contained therein, and will, in the end, ſet it all on flames. "A "time will come, ſays "SENECA, when the "world, ripe for a re"novation, ſhall be "wrapt in flames; when "the oppoſite powers "ſhall in conflict mutu"ally deſtroy each other; "when the conſtellations "ſhall daſh together: "and when the whole "univerſe, plunged in "the ſame common fire, "ſhall be conſumed to "aſhes." (Senec. Conſol. ad Marciam. cap. ult.) This general deſtruction was to be preceded by an inundation: And in this reſpect, the EDDA perfectly agrees with Zeno. SENECA treats this ſubject of a future deluge at large, in his Quæſt. Natural. Lib. 3. c. 29. which he aſſerts muſt contribute to purify and prepare the earth for a new race of inhabitants, more innocent and virtuous than the preſent.

But

But the conſummation of the world by fire, was the point moſt ſtrongly inſiſted on by the Stoics. Theſe verſes of Seneca's kinſman LUCAN are well known.

——" *Hos populos ſi nunc non uſſerit Ignis,*
" *Uret cum terris, uret cum gurgite ponti;*
" *Communis Mundo ſupereſt Rogus.*"——

That is, " IF theſe people are not as yet to periſh " by fire; the time will nevertheleſs come when they " ſhall be conſumed along with the Earth and the " Sea: the whole world will become one common " funeral pile."

But the ſtrongeſt proof of the agreement between theſe two ſyſtems, is this, that the deſtruction of the world will involve in it that of the Gods; that is to ſay, all thoſe created or inferior Divinities. This is expreſſed by SENECA the Tragedian, in moſt clear and preciſe terms, in thoſe remarkable verſes, which I have already quoted in the firſt Volume, p. 115. and which I ſhall again repeat here.

Jam jam legibus obrutis
Mundo cum veniet dies
Auſtralis Polus obruet
Quicquid per Libyam jacet
Arctous Polus obruet
Quicquid ſubjacet axibus:
Amiſſum trepidus polo
Titan excutiet diem,
Cœli Regia concidens
Ortus atque Obitus trahet,
Atque OMNES PARITER DEOS
PERDET MORS ALIQUA, *et*
Chaos, &c. Hercul. Oet. ver. 1102.

i. e. " When the laws of nature ſhall be buried in " ruin, and the laſt day of the world ſhall come, the " ſouthern pole ſhall cruſh, as it falls, all the regions " of Africa. The north pole ſhall overwhelm all the " coun-

"countries beneath it's axis. The affrighted Sun ſhall "be deprived of its light; the palace of heaven fall- "ing to decay, ſhall produce at once both life and "death, and ſome KIND OF DISSOLUTION SHALL IN "LIKE MANNER SEIZE ALL THE DEITIES, and they "ſhall return into their original chaos, &c."

In another place, SENECA explains what he means by this Death of the Gods. They were not to be abſolutely annihilated; but to be once more re-united, by diſſolution, to the ſoul of the world; being reſolved and melted into that intelligence of fire, into that eternal and univerſal principle, from which they had originally been emanations. It was, without doubt, in this ſenſe alſo that our northern philoſophers underſtood the matter. We may, from analogy, ſupply this circumſtance with the greater confidence, as the poets have been ever more attentive to adorn and embelliſh the received doctrines, than to deliver them with preciſion. But laſtly, what muſt render this parallel more compleat and ſtriking, is, that according to the ſchool of ZENO, no leſs than in the Icelandic prophecies, this tremendous ſcene is ſucceeded by a new creation, evidently drawn in the ſame colours by both.

The world, ſays SENECA, being melted and re-entered into the boſom of Jupiter, this God continues for ſome time totally concentered in himſelf, and remains concealed, as it were, wholly immerſed in the contemplation of his own ideas: Afterwards we ſee a new world ſpring from him, perfect in all its parts; animals are produced anew; an innocent race of men are formed under more favourable auſpices, in order to people this earth, the worthy abode of virtue. In ſhort, the whole face of Nature becomes more pleaſing and lovely. (Senec. Epiſt. 9. & Quæſt. Nat. L. 3. c. ult.)

The EDDA gives us the ſame deſcriptions in other words. They likewiſe occur in the poem

of

of the VOLUSPA, above quoted; and the ſame doctrine is very conſpicuous in the following ſtanzas from the ſame piece †.

" THEN" (i. e. after the death of the Gods, and the conflagration of the world) " we ſee emerge " from the boſom of the waves, an earth cloathed " with a moſt lovely verdure. The floods retire: the " eagle ſoars whereſoever he liſts, and ſeizes his fiſhy " prey on the tops of the mountains.

" The fields produce their fruits without culture; " misfortunes are baniſhed from the world. Balder " and his brother ‖, thoſe warrior Gods, return to " inhabit the ruined palaces of Odin. Do ye con- " ceive what will then come to paſs?

" The Gods aſſemble in the fields of Ida; they " diſcourſe together concerning the heavenly palaces, " whoſe ruins are before them: they recollect their " former converſations, and the ancient diſcourſes of " Odin.

" A palace more reſplendant than the Sun riſes to " view; it is adorned with a roof of gold: there the " aſſemblies of good men ſhall inhabit; and give " themſelves up to joy and pleaſure, throughout all " ages."

The diſtance between Scandinavia and thoſe countries where the Stoic philoſophy prevailed, is certainly great, and muſt have been greater ſtill in former ages than the preſent, when commerce and books lend wings to opinions, and diffuſe them in a ſhort time thro' the world. On the other hand, the ſyſtem now under conſideration is not ſuch as

† Vid. Bartholin, *ubi ſupra*, p. 596. where the original and a literal Latin Verſion may be ſeen: our French author has only ſelected ſome of the ſtanzas, which he has taken the liberty to tranſpoſe. T.

‖ Hoder.

all

all men would arrive at by meer dint of reflection. It appears then probable, that all thoſe who adopted it, muſt have had it from the ſame hands; namely, from the eaſtern philoſophers, and more particularly from the Perſians. And hiſtory affords a ſanction to this conjecture. We know, that the Scandinavians came from ſome country of Aſia. ZENO, who was born in Cyprus, of Phœnician parents, borrowed in all probability the principal tenets of his doctrine from the philoſophers of the eaſt. This doctrine was in many reſpects the ſame with that of the Magi. ZOROASTRE had taught that the conflict between *Oromaſdes* and *Arimanes*; (i. e. Light and Darkneſs, the Good and Evil Principle) ſhould continue till the laſt day; and that then the Good Principle ſhould be re-united to the ſupreme God, from whom it had firſt iſſued: the Evil ſhould be overcome and ſubdued; darkneſs ſhould be deſtroyed, and the world, purified by an univerſal conflagration, ſhould become a luminous and ſhining abode, into which Evil ſhould never more be permitted to enter. (Vid. Brücker Hiſt. Crit. Philoſ. Vol. I. Lib. 2. c. 3.)

Arts, Sciences and Philoſophy have heretofore taken their flight from eaſt to weſt. The doctrine of the renovation of the world was current among ſome of the Celtic nations long ere ODIN migrated from Aſiatic Scythia into the north. ORPHEUS had taught it among the Thracians, according to Plutarch and Clemens Alexandrinus; and we find traces of it in verſes attributed to that ancient bard. The Greeks and Romans had alſo ſome idea of it; but the greateſt part of them did not adopt the whole compleat ſyſtem, but were content to detach from it, what regarded the conflagration of the world, in order to augment the confuſed and incoherent maſs of their own religious opinions.

I muſt not finiſh this note, without juſtifying the length of it: one word

word will be ſufficient. Some of the points of doctrine which I have been diſplaying after the EDDA, have been conſecrated by Revelation. Here follow ſome of the principal paſſages:

" BUT the heavens and the earth which are now, " are reſerved unto fire againſt the day of judgment " and perdition of ungodly men." (2 Pet. ch. iii. ver. 7.)

" The day of the Lord will come as a thief in the " night, in the which the heavens ſhall paſs away with " a great noiſe, and the elements ſhall melt with fer- " vent heat, and the earth alſo, and the works that " are therein ſhall be burnt up." (Ver. 10.) " Ne- " verthelefs we look for new heavens and a new earth, " wherein dwelleth righteouſneſs." (Ver. 13.)

" THEN" (i. e. in the laſt day) " ſhall many be " offended, and ſhall betray one another, and ſhall " hate one another." (Mat. ch. xxiv. ver. 10.) " And becauſe iniquity ſhall abound, the love of many " ſhall wax cold." (Ver. 12.)

" But in thoſe days, after that tribulation, the Sun " ſhall be darkened, and the Moon ſhall not give her " light: and the Stars of heaven ſhall fall, and the " powers that are in heaven ſhall be ſhaken." (Mark, ch. xiii. ver. 24, 25.)

" And there ſhall be ſigns in the Sun and in the " Moon and in the Stars; and upon the earth diſtreſs " of nations with perplexity; the ſea and waves roar- " ing; men's hearts failing them for fear." (Luke, ch. xxi. ver. 25, 26.)

The Apocalypſe adds other circumſtances to the above deſcription.

" AND lo!" (i. e. in the terrible day of the anger of the Lord) " there was a great earthquake: and the " Sun became black as ſackcloth of hair, and the " Moon became as blood; and the Stars of heaven " fell unto the earth. And the heaven departed as a " ſcrowl

" ſcrowl when it is rolled together; and every moun-
" tain and iſland were moved out of their places."
(Rev. ch. vi. ver. 12, 13, 14.)

" And there was war in heaven; Michael and
" his Angels fought againſt the Dragon: and the
" Dragon fought and his Angels; and prevailed
" not, neither was their place found any more
" in heaven. And the great Dragon was caſt out,
" that old Serpent, called the Devil and Satan,
" which deceiveth the whole world: he was caſt out
" into the earth, and his Angels were caſt out with
" him. And I heard a loud voice ſaying in heaven,
" Now is come ſalvation and ſtrength, and the king-
" dom of our God, and the power of his Chriſt: for
" the accuſer of our brethren is caſt down, which
" accuſed them before our God day and night!"
(Rev. ch. xii. ver. 7, 8, 9, 10.)

" And I ſaw an Angel come down from heaven,
" having the key of the bottomleſs pit, and a great
" chain in his hand: and he laid hold on the Dragon,
" that old Serpent, which is the Devil and Satan,
" and bound him. . . . . And I ſaw the ſouls of them
" that were beheaded for the witneſs of Jeſus, and
" for the Word of God. . . . . And they lived and
" reigned with Chriſt a thouſand years." (Ibid. ch.
xx. ver. 1, 2, 4.)

" And I ſaw a new heaven and a new earth: for
" the firſt heaven and the firſt earth were paſſed away,
" and there was no more ſea. . . . And God ſhall wipe
" away all tears from their eyes; and there ſhall be no
" more death, neither ſorrow, nor crying; neither
" ſhall there be any more pain. . . . . And the building
" of the wall of it was of jaſper; and the city was
" pure gold, like unto clear glaſs. . . . . And the city
" had no need of the Sun, neither of the Moon to
" ſhine in it; for the glory of God did lighten it. . . .
" And there ſhall in no wiſe enter into it any thing
" that defileth." (Ibid. ch. xxi. ver. 1, 4, 18,
23, 27.)

After theſe general obſervations, nothing more remains but to clear up ſome particular paſſages of the laſt fable of the EDDA.

(A) "In the Hall called Brymer."] *Brymer*, according to the ſtrict etymology of the word, means a Hall very hot; as *Okolm* does a place inacceſſible to cold. The miſeries of the laſt day are to commence by a very long and ſevere winter. The windows and doors of hell ſtood open towards the north. We ſee plainly that all this muſt have been imagined and invented in a cold climate. The ancient Scandinavians were more frank and honeſt than ſome of their deſcendants; than the famous RUDBECK, for example; who ſeems to have been tempted to put off his own country for the ſeat of the Terreſtrial Paradiſe *.

(B) "Torments the bodies who are ſent in thither."] Before this ſtanza of the VOLUSPA, Bartholin has given another, † which deſerves to be produced.

"THEN the Maſter, he who governs all things, iſſues forth with great power from his habitations on high, to render his divine judgments, and to pronounce his ſentences. He terminates all differences, and eſtabliſhes the ſacred deſtinies, which will remain to eternity."

The deſcription which the EDDA gives of the place of torment, bears a ſtriking reſemblance to what we meet with in the religious books of the ancient Perſians.

"HELL (ſay they) is on the ſhore of a fœtid ſtinking river, whoſe waters are black as pitch, and cold as ice; in theſe float the ſouls of the damned. The ſmoak aſcends in vaſt rolls from this dark gulf: and

* Vid. Keyſl. p. 123.

† Vid. Bartholin, p. 599.

"the

" the inſide of it is full of Scorpions and Serpents." Vid. Hyde de Relig. vet. Perſ. p. 399, & 404.

(c) " After the death " of the Gods."] In the new earth, which was to ſucceed that which we inhabit, there were to be again ſubaltern divinities to govern it; and men to people it. This, in general, is what the EDDA means to tell us: although the circumſtances of the relation are darkly and allegorically delivered: yet not ſo obſcurely, but that one eaſily ſees it was the idea of the northern philoſophers, as well as of the ſtoics, that the world was to be renovated, and ſpring forth again more perfect and more beautiful. This is what is expreſſed here with regard to the Sun and Moon. *Lif* ſignifies life; which is a farther proof, that by the fable of theſe two human beings who are to ſurvive the deſtruction of the world, theſe northern philoſophers * meant to ſay that there ſtill exiſted in the earth a vivifying principle and ſeed, proper to repair the loſs of the former inhabitants. It is certain that all theſe different forms of expreſſion were underſtood by theſe ancient people in their true ſenſe; viz. only as figurative modes of ſpeech, and ornaments of diſcourſe; and therefore, we, who in reading their works, continually loſe ſight of this circumſtance, are in reality authors of many of thoſe abſurdities, which we fancy we diſcover in them.

(d) " Among the peo- " ple by oral tradition."] This paſſage may poſſibly ſtart a queſtion, Whether the doctrines here diſplayed were peculiar to the northern nations, or embraced by the other ' Gothic and' Celtic tribes? My opinion is, that the latter had adopted at leaſt moſt of the principal points: and that they all derived their religious tenets from the ſame ſource. It is very probable, as the Abbé Banier ſenſibly obſerves, " That

* *Les Celtes.* Fr. Orig.

" the northern Celtes, " the anceſtors of the " Gauls, borrowed their " doctrines either from " the Perſians or their " neighbours, and that " the Druids were form- " ed upon the model of " the Magi." (Mythol. expl. Tom. II. 4to. p. 628.) We are, it is true, but very moderately acquainted with what the Gauls, the Britons or the Germans thought on this head; but as the little we know of their opinions, coincides very exactly with the EDDA, we may ſafely ſuppoſe the ſame conformity in the other particulars of which we are ignorant. Let thoſe who doubt this, caſt their eyes over the following paſſages.

" Zamolxis" (a celebrated Druid of the Getæ and Scythians) " taught " his contemporaries, " that neither he nor " they, nor the men who " ſhould be born hereafter, were to periſh; but " were on the contrary " to repair, after quitting " this life, to a place " where they ſhould enjoy full abundance and " plenty of every thing " that was good." Herod. L. 4. § 95.

" If we may believe " you," (ſays Lucan to the Druids) " the ſouls " of men do not deſcend " into the abode of darkneſs and ſilence, nor " yet into the gloomy " empire of Pluto: you " ſay that the ſame ſpirit " animates the body in " another world, and " that death is the paſſage to a long life." Luc. Lib. 1. v. 454.

" The Gauls" (ſays Cæſar) " are particularly " aſſiduous to prove that " ſouls periſh not." Cæſ. Lib. 6. c. 14.

Valerius Maximus, in a paſſage quoted above in my REMARKS on the 16th Fable*, comes ſtill nearer to the doctrine of the EDDA; for he tells us that the Celtes looked upon a quiet peaceable death as moſt wretched and diſhonourable, and that they leaped for joy at the approach of a battle, which would afford them oppor-

* Pag. 82.

tunities

tunities of dying with their ſwords in their hands.

"Among the ancient "Iriſh," ſays Solinus, "when a woman is "brought to bed of a ſon, "ſhe prays to the Gods "to give him the grace "to die in battle." This was to wiſh ſalvation to the child. (See Solin. c. 25. p. 252.)

Theſe authorities may ſuffice *: they do not indeed ſay all that the EDDA does; but that makes this work ſo much the more valuable.

* I cannot help adding to the authorities of our Author, what Quintus Curtius relates of the Sogdians: a nation, who inhabited to the eaſtward of the Caſpian Sea; not far from the country of ODIN and his companions. When ſome of that people were condemned to death by Alexander, on account of their revolt, "*Carmen, Lætantium more, canere, tripudiiſque & "laſciviori corporis motu, gaudium quoddam animi oſtentare cœperunt.*"— When the king enquired the reaſon of their thus rejoicing, they anſwered——"*A tanto Rege, victore omnium gentium,* MAJORIBUS SUIS "REDDITOS, *boneſtam mortem, quam fortes viri* VOTO *quoque expeterent,* "*Carminibus ſui moris Lætitiaque celebrare.*" Curt. Lib. 7. cap. 8. Edit. Varior. T.

THE END OF THE FIRST PART OF THE EDDA.

AN

IDEA

OF THE

SECOND PART

OF THE

EDDA.

ALL the moſt important points of the 'northern *' Mythology have been laid open in the preceding Dialogue, which forms the Firſt Part of the EDDA. In the Second Part, the Author changing his ſtile, confines himſelf to the relation of ſeveral adventures which had happened to theſe Deities whom he hath been deſcribing to us. The ancient SCALDS or Poets, are the guides he follows; and his chief aim is to explain the epithets and ſynonymous expreſſions, which have been in a manner conſecrated in their language. The ſame taſte and mode of compoſition prevails every where through this Second Part as in the former: We have conſtantly Allegories, and

* *Celtique*, Fr.

Combats; Giants contending with the Gods; LOKE perpetually deceiving them; THOR interpoſing in their defence, &c. This is nearly the whole of the Second Part. It would tire our Reader's patience to inſert it here intire, although it is three-fourths leſs than the former. I ſhall perhaps ſtand in need of his indulgence, while I barely aim at giving him a ſuccinct idea of it.

" ÆGER, a Daniſh nobleman, was deſirous, in imitation of GYLFE, of going to ASGARD, to viſit the Gods. The Deities expecting his coming, immediately mounted on their lofty ſeats, that they might receive him with the greater dignity: and the Goddeſſes, who yielded to them in nothing, took their places along with them. ÆGER was ſplendidly entertained. ODIN had ranged all along the hall where they feaſted, ſwords of ſuch an amazing brilliancy and poliſh, that no other illuminations were wanted. All the walls were covered with glittering ſhields. They continued drinking for a long time large draughts of the moſt excellent mead. BRAGE, the God of Eloquence, ſat next to Æger, and the Gods had committed their gueſt to his care. The converſation that paſſed between Æger and this Deity, is the ſubject of this Second Part of the EDDA. Brage begins with relating

lating an evil turn which LOKE had played the Gods. The Reader will remember that they prevented the effects of old age and decay by eating certain apples, entruſted to the care of IDUNA. Loke had, by a wile, conveyed away this Iduna, and concealed her in a wood, under the cuſtody of a Giant. The Gods beginning to wax old and grey, detected the author of this theft, and with terrible threats, obliged him to make uſe of his utmoſt cunning to regain Iduna and her ſalutary apples back again for the Gods."

"This is one of the Fables." I ſhall preſent the Reader with another, concerning a Duel between the Giant RUGNER and the God THOR. "The Giant carried "a lance made all of whetſtone. Thor "broke it in pieces by a blow with his "club, and made the ſplinters fly ſo far, "that all the ſubſequent whetſtones found "in the world are parts of it; as indeed "they appear evidently broken off from "ſomething by violence."

I muſt detain the Reader ſomewhat longer, with the account of the origin of Poetry. It is an allegory not altogether void of invention.

"The Gods of the north had formed a man much in the ſame manner as the Grecian Deities are ſaid to have formed *Orion*. This

This man was called *Kuaſer*. (Ears accuſtomed to the muſical Greek names muſt pardon our Gothic appellations.) He was ſo clever, that no queſtion could be propoſed which he was not able to reſolve: he traverſed the whole world teaching mankind wiſdom. But his merits exciting envy, two Dwarfs treacherouſly ſlew him; and receiving his blood into a veſſel, mixed it up with honey, and thence compoſed a liquor, which renders all thoſe that drink of it, Poets *. The Gods miſſing their ſon, enquired of the Dwarfs what was become of him. The Dwarfs, to extricate themſelves out of the difficulty, replied, That Kuaſer had died, ſuffocated with his knowlege, becauſe he could not meet with perſons to eaſe and diſembogue his mind to, by propoſing to him ſo many learned queſtions as was neceſſary to his relief. But their perfidy was afterward diſcovered by an unexpected accident. Theſe Dwarfs having drawn upon themſelves the reſentment of a certain Giant, he ſeized and expoſed them upon a rock ſurrounded on all ſides by the ſea. In this frightful ſituation, their only recourſe was to purchaſe their deliverance

* It is probable, that by the blood of this wiſe man blended with honey, was meant that union of reaſon or good ſenſe, with the ſweeter embelliſhments of ſentiment and language, ſo eſſential to the perfection of true Poetry.

at

at the price of that divine beverage. The Giant being ſatisfied with this ranſom, carried it home, and delivered it to the cuſtody of his daughter *Gunlôda:* hence, adds my author, Poetry is indifferently, in alluſion to the ſame Fable, called "The blood of "Kuaſer;" "The Beverage," or "The "ranſom of the Dwarfs," &c.

"This valuable acquiſition was eagerly ſought after by the Gods, but very difficult to obtain, becauſe it was concealed under rocks. ODIN was nevertheleſs determined to try for it, and he made the attempt in the following manner. * Transforming himſelf into a Worm, he glided through a creviſe into the cavern where the Beverage was kept. Then reſuming his natural ſhape, and gaining the heart of Gunloda, he prevailed on her to let him drink three draughts of the liquor entruſted to her care. But the crafty Deity, reſolving to make the moſt of his advantage, pulled ſo deep, that at the laſt draught, he left none behind him in the veſſel; and transforming himſelf into an eagle, flew away to *Aſgard*, to depoſit in ſafety the precious treaſure he had obtained. The Giant, who was a Magician, inſtantly diſcovered the arti-

* In his firſt Edit. our Author had given here ſome farther circumſtances of this Icelandic Tale; which in his ſecond Impreſſion (here followed) he dropt as unimportant and puerile. T.

fice

fice that had been practiſed, and changing himſelf alſo into an Eagle, flew with all ſpeed after Odin; who had almoſt reached the gates of Aſgard. Then the Gods all ran out of their palaces to aſſiſt and ſupport their maſter; and foreſeeing that he would have much difficulty to ſecure the liquor, without expoſing himſelf to the danger of being taken, they immediately ſet out all the veſſels they could lay their hands on. In effect, Odin finding he could not eſcape but by eaſing himſelf of that burden which retarded his flight, inſtantly filled all the pitchers with this miraculous liquor: and from hence it hath been diſtributed among both Gods and men. But in the hurry and confuſion in which the liquor was diſcharged, the bulk of mankind were not aware that Odin only threw up part of it through his beak; the reſt was emitted from a more impure vent: And as it is only the former liquor that this God gives as a Beverage to the good Poets, to ſuch as he would animate with a divine inſpiration: ſo it is only the latter ſort that falls to the ſhare of bad Rhymers; for as this flowed from its inferior ſource in greateſt abundance, the Gods beſtow it in liberal draughts on all that will apply; this makes the crowd very great about the veſſels, and this is the reaſon why the world

is

is overwhelmed with ſuch a redundance of wretched verſes."

AFTER this remarkable fiction, there are many Fables in the EDDA which have little or no relation to Mythology. Theſe are hiſtorical ſtrokes, blended with fictions, which are neither important for their inſtruction, nor agreeable for their invention. I ſhall therefore proceed, without farther delay, to ſay ſomething of the SCALDA, or "Poetical Dictionary," which I have before mentioned in the Introduction to this Volume.

We have already ſeen that it was compiled by SNORRO, for the uſe of ſuch Icelanders as applied themſelves to the profeſſion of SCALD or Poet. As this Author wrote in the thirteenth century, he hath not only given the Epithets belonging to the ancient Poetry, but alſo ſuch as were become neceſſary, in conſequence of the new religion, and new ſources of knowlege that had been introduced into the north. The work begins with the Names of the Twelve Gods, which SNORRO produces afreſh, in order to range under each their ſeveral epithets and ſynonymous appellations. ODIN alone has one hundred and twenty-ſix; whence we may judge of the number of ancient Poems which had been written to celebrate this Deity. I ſhall preſent the Reader with a few

few of thoſe Epithets; ſelecting ſuch as have not already occurred in the EDDA.

" ODIN, the Father of the Ages; the " Supercilious; the Eagle; the Father of " Verſes; the Whirlwind; the Incendiary; " he who cauſes the arrows to ſhower " down," &c.

THOR is deſigned by twelve Epithets; the moſt common is that of " The ſon of " Odin and the earth."

LOKE is ſtiled, " The Father of the " Great Serpent; the Father of Death; " the Adverſary, the Accuſer, the Deceiver " of the Gods," &c.

FRIGGA is " The Queen of the Gods."

FREYA, " The Goddeſs of Love; the " *Norne* or Fairy who weeps Golden Tears; " the Kind and Liberal Goddeſs," &c.

After theſe Epithets of the Gods, follows an alphabetical liſt of the Words moſt commonly uſed in Poetry. Some of them are now unintelligible, ſome appear inſipid, and others are like thoſe idle Epithets of the ancient Claſſics, which follow a word as conſtantly as the ſhade does the body, and are introduced rather to fill up the meaſure of the verſe, than to add to the ſenſe. Some are nevertheleſs worth knowing, were it only for their ſingularity. For inſtance, RIVERS are called by the SCALDS " the ſweat of the earth;" and " the " blood of the vallies." ARROWS are " the

" daughters of Misfortune;" " the hail-" ſtones of helmets." The BATTLE-AX is " the hand of the Homicide, or Slaughterer:" The EYE, " the torch or flambeau of the " countenance;" " the diamond of the " head." The GRASS and HERBAGE, " the hair, and the fleece of the earth." HAIR, " the foreſt of the head:" and if it be white, " the ſnow of the brain." The EARTH is, " the veſſel that floats on the " ages;" " the baſis, or foundation of the " air;" " the daughter of the night." NIGHT, " the veil of diſcourſe and cares." A COMBAT, " the craſh of arms; the " ſhower of darts; the clangor of ſwords; " the bath of blood." The SEA is " the " field of pirates:" A SHIP, " their ſkate;" and " the horſe of the waves." ROCKS are " the bones of the earth." The WIND is " the tiger, the lyon, who darts himſelf " upon the houſes and veſſels," &c. &c.

SNORRO's work, as publiſhed by Reſenius, concludes with this collection of Epithets; but in the old MS. preſerved at Upſal, and in ſome others, we find at the end of this Dictionary a ſmall Treatiſe, by the ſame Author, on the Conſtruction and Mechaniſm of the Gothic or Icelandic Metre. If we had a greater number of the ancient Celtic verſes remaining *, this work

* If by " Celtic Verſes" here, our Author means thoſe of the ancient Gauls in particular; I know not that

work would be extremely valuable, ſince it would then facilitate the knowlege of a ſpecies of Poetry, which might ſerve to many uſeful purpoſes: but it has the misfortune to have become exceedingly obſcure. However, as ſome perſons of diſtinguiſhed learning have undertaken to explain it, there is room to hope, that ſuch curious Readers as are fond of reſearches of this kind, will ſhortly have nothing wanting to gratify their deſires on this ſubject.

What we know of it at preſent is, that their art of Verſification conſiſted in combining together a number of ſyllables, with a regular repetition of the ſame letter at the beginning or end of each verſe, at once reſembling the nature of our modern Verſification with rhyme, and the taſte for acroſticks. Were this inquiry to be traced very far back, I believe we ſhould find the original or model of this ſort of Mechaniſm, to have been taken from ſome eaſtern nation, either from the ancient Perſians or

that there is one of theſe remaining: if he means thoſe of the Celtic nations in general, then it may be obſerved, that not only the Britiſh, but the Iriſh and Erſe languages are Celtic; and in theſe are innumerable quantities of ancient verſes ſtill extant: but, I fear, none of theſe would receive much illuſtration from the SCALDIC Rules. If he applies the word "Celtic" to the ancient verſes of the Scalds themſelves, then it may be remarked, that there is no want of them in the libraries of the north, or even in print. T.

the Hebrews. The Hebrew poetry abounded with acroſtics of various kinds. The ſame are found in all the ancient Odes of our Icelandic Scalds. It is equally probable, that the verſes of the BARDS, thoſe ancient Britiſh and Gallic Poets, were of the ſame kind: ſome few fragments which we have of the poetry of Gaul or Bas Bretagne, put this matter out of doubt. The fact is ſtill more certain with regard to ſuch verſes of the Anglo-Saxons as have been handed down to us.

REMARKS ON THE FOREGOING PASSAGE.

[Our ingenious Author appears to me to have here thrown together ſeveral things, in their nature very different, without ſufficient diſcrimination.

In the firſt place it may be remarked, that even if we ſhould admit that the LOGOGRYPHS of the Icelandic Scalds *, are compoſed in a taſte not very different from that of the Hebrew ACROSTICS; yet theſe Acroſtics ought by no means to be confounded with the ALLITERATIONS of the Runic or Scaldic Metre: for theſe are as natural to the Icelandic verſe, as Dactyl and

* See Vol. I. p. 404.—Wormij Literatura Runica, p. 183. 4to.

Spondee feet are to the Greek and Latin numbers *. So that I muſt beg leave to differ from my Author, in thinking the Alliterative Metre of the Scalds ſimilar either to the Taſte for Acroſtics, or our modern Rhyme. Not but the Scalds often uſed Rhyme in the ſame manner as the moderns, and that with very nice exactneſs †.

But granting that the Icelandic Scalds often compoſed little artificial poems, much in the taſte of the Hebrew Acroſtics, I fear it will be going too far, to fetch their Original from thoſe of the Hebrews: for it may be ſafely affirmed, That all nations (without deriving it from each other) have, in the infancy of taſte, run into all the ſpecies of Falſe Wit. The Chineſe, for example, deal in many little artificial forms of poetry, very much reſembling the Rondeaus and Madrigals, ſo current among the French and us in the laſt age ‡, and yet neither party will be ſuſpected of imitation. So again, ſome of the other eaſtern

* Vid. Vol. I. p. 401, 402. Note.

† See the Icelandic original of EGILL's ODE, among the "Five Pieces "of Runic Poetry," 8vo, p. 92.——Vid. Vol. I. p. 399.

‡ See Specimens of Chineſe Poetry (the Rhymes of which are very artificially diſpoſed) at the end of the Tranſlation of a Chineſe novel: intitled, *Hau Kiou Choaan*, &c. 4 Vol. 12mo. 1761.

nations

nations have innumerable ſmall poems, very mechanically diſpoſed into the ſhapes of Ovals, Lozenges, and other mathematical figures *, exactly parallel to the Eggs, Wings and Axes of ſome of the Greek minor Poets; yet both ſides may be acquitted from the ſuſpicion of ſtealing this happy invention from each other. Upon the whole, therefore, I much doubt whether we ought to attribute the Icelandic attempts of this kind, either to a Perſic or Hebrew origin: even though ſome of the firſt emigrations of the northern people may be allowed to come from the neighbourhood of Perſia.

As to the Anglo-Saxon, and Icelandic poetry: theſe will be allowed to be in all reſpects congenial, becauſe of the great affinity between the two languages, and between the nations who ſpoke them.

* The Reader may find many of theſe little mechanic Trifles tranſlated into Engliſh, in an ancient ART OF ENGLISH POESIE, 1589, 4to. p. 77, 78. The writer (one Pultenham) ſays, Theſe are in great requeſt among the Sultans of Tartary, Perſia and the Indies, (and even the Chineſe) who often make preſents to their ladies of poems arranged in theſe forms; the letters of which are compoſed of diamonds, rubies, &c.—This ſort of gallantry is alſo practiſed in Turkey, as we learn from Lady Mary Wortley Mountague's LETTERS, Vol. III. Letter XL.

They were both Gothic Tribes, and uſed two not very different dialects of the ſame Gothic language. Accordingly we find a very ſtrong reſemblance in their verſification, phraſeology and poetic alluſions, &c. the ſame being in a great meaſure common to both nations *.

But there is alſo a reſemblance between the laws of verſification adopted by the Britiſh Bards, and thoſe obſerved by the Icelandic Scalds; at leaſt ſo far as this; that the metre of them both is of the alliterative kind: and yet there does not appear to be the leaſt affinity in the two languages, or in the origin of the two nations. But this reſemblance of metre, I think, may in part be accounted for on general philoſophical principles, ariſing from the nature of both languages †: and in part from that intercourſe, which was unavoidably produced between both nations in the wars and piratical irruptions of the northern nations: whoſe Scalds, as we learn from Torfœus ‡, were reſpected and admired for their

* Compare the Anglo-Saxon Ode on Athelſtan's Victory, preſerved in the Saxon Chronicle, (Ann. DCCCCXXXVIII. beginning, Apelſtean cyning, &c. Gibſon. Edit. 1692. p. 112.) with any of the Scaldic poems. See alſo Reliques of Anc. Eng. Poetry, Vol. II. p. 268, 269. 2d Edit.

† See Vol. I. p. 402. the latter part of the Note.

‡ Præfat. ad Hiſt. Orcad. folio.

poetic talents, even in the courts of thoſe princes whoſe territories were moſt invaded by their Daniſh countrymen. This he expreſsly affirms of the Anglo-Saxon and Iriſh kings; and it is to the full as likely to have been the caſe with the Welſh princes, who often concurred with the Danes in diſtreſſing the Engliſh. I am led to think that the latter Welſh BARDS might poſſibly have been excited to cultivate the alliterative verſification more ſtrictly, from the example of the Icelandic SCALDS, and their imitators the Anglo-Saxon Poets; becauſe the more ancient Britiſh Bards were nothing near ſo exact and ſtrict in their alliterations, as thoſe of the middle and latter ages: particularly after the Norman conqueſt of England, and even after king Edward the Iſt's conqueſt of Wales *: whereas ſome centuries before this, the Icelandic metre had been brought to

* A very learned and ingenious Britiſh Antiquary thus informs me, "Our proſody depends "entirely on what you "call ALLITERATION, "and which our Gram- "marians term *Cynghan-* "*nedd*, i. e. *Concentus*, "*vel Symphonia Conſo-* "*nantica*. This at firſt "was not very ſtrict: for "the Bards of the ſixth "century uſed it very "ſparingly, and were "not circumſcribed by "any rules. The Bards "from the [Norman] "conqueſt to the death "of Llewellyn our laſt "prince, were more ſtrict. "But from thence to "queen Elizabeth's time, "the rules of Alliteration were to be obſerved "with great nicety; ſo "that

to the higheſt pitch of alliterative exactneſs. This conjecture, however, that the Welſh Bards borrowed any thing from the Poets of any other country, will hardly be allowed me by the Britiſh Antiquaries, who, from a laudable partiality, are jealous of the honour of their countrymen * ; nor is it worth contending for: It is ſufficient to obſerve, that a ſpirited emulation between the BARDS and

" that a line not perfectly alliterative, is " condemned as much by " our Grammarians as a " falſe quantity by the " Greeks and Romans. " They had ſix or ſeven different kinds of " this conſonantical harmony, ſome of which " were of a looſe nature, " and were allowed in " poetry, as well as the " moſt ſtrict Alliteration, " &c."

" The moſt ancient " IRISH POEMS, were " alſo ALLITERATIVE, " according to Mr. " LLWYD, of the Muſæum; and as he was " well verſed in all the " branches of the Celti " now extant, viz. The " Britiſh, Iriſh, Armoric, Corniſh and " Manks, no perſon was " better qualified to judge " in this matter."

* It would be unfair to conceal the objections of the ſame learned perſon, eſpecially as it would deprive the Reader of ſome very curious information concerning the ancient Celtic Poetry. " I can " by no means think that " our Bards have borrowed their ALLITE- " RATION from the " Scalds of the north: " for there are traces of " it in ſome very old " pieces of the Druids " ſtill extant, which I " am perſuaded are older " than the introduction " of Chriſtianity; and " were compoſed long " before we had any commerce or intercourſe " with any of the inhabitants of Scandinavia,

" of

and the SCALDS, might excite each of them to improve their own native poetry, and to give it all that artificial poliſh, which they ſaw admired in the other language. Whoever would underſtand thoroughly the Poetry of both people, and compare their reſpective metre, may examine, for the Icelandic, WORMIUS's *Literatura Runica*; and for the Britiſh, JOHN DAVID RHYS's *Cambro-Britannicæ Cymraecæve Linguæ inſtitutiones & rudimenta*, &c. Lond. 1592 *.]

T.

" or any branch of the " Gothic race whatſo- " ever: and I believe be- " fore the Roman Con- " queſt. Cæſar ſays, " The Druids learned a " great number of verſes " by rote, in which no " doubt a great deal of " their Morality was " couched, and their " myſtical doctrines a- " bout the Oak and the " Miſſeltoe. Theſe kind " of Verſes are, by the " Britons, called *Englyn* " *Milwr*, or THE WAR- " RIOR's SONG, and con- " ſiſt of a triplet of ſe- " ven ſyllables each verſe, " which are unirythm: " For Rhyme is as old " as poetry itſelf, in our " language. It is very " remarkable, that moſt " of our old Proverbs are " taken from the laſt " verſe of ſuch a Triplet, " and the other two ſeem " almoſt nonſenſe; they " mention the Oak, high " Mountains, and Snow, " with honour. Thoſe " are certainly remains " of the Pagan Creed."

* See alſo ſome account of the Welſh Poetry in SELDEN's Remarks on DRAYTON's Poliolbion. ——And a remarkable paſſage in GIRALDUS CAMBRENSIS (Cambriæ Deſcriptio, p. 260, 261.) beginning thus, *Præ cunctis autem*, &c.

AN IDEA OF THE MORE ANCIENT EDDA.

IT is now time to deſcribe what remains of the former EDDA, compiled by SOEMUND, ſurnamed the LEARNED, more than an hundred years before that of Snorro. It was a collection of very ancient poems, which had for their ſubject ſome article of the Religion and Morality of Odin. The ſhare that Sœmund had in them, was probably no more than that of firſt collecting and committing them to writing. This collection is at preſent conſidered as loſt, excepting only three pieces, which I ſhall deſcribe below: But ſome people have, not without good reaſon, imagined that this ancient EDDA, or at leaſt the greateſt part of it, is ſtill preſerved. It were to be wiſhed,

wiſhed, that the poſſeſſors of ſuch a treaſure could be induced to eſteem the communication of it to the world, the greateſt advantage they can reap from it; and they are now urged, in the name of the public, to this generous action. Be that as it may, the admirers of the antiquities of the north have, in the fragments of this work, which may be ſeen and conſulted, ſufficient to reward their reſearches. The remainder is probably leſs intereſting; and this may perhaps have been the cauſe of its being conſigned to oblivion.

THE firſt of theſe pieces is that which I have ſo often quoted under the title of VOLUSPA; a word which ſignifies the Oracle, or the Propheſy of Vola. It is well known, that there were among the Celtic nations, women who foretold future events, uttered oracles, and maintained a ſtrict commerce with the Divinity. Tacitus makes frequent mention of one of them, named Velleda, who was in high repute among the Bructeri, a people of Germany, and who was afterwards carried to Rome. There was one in Italy, whoſe name had a ſtill nearer affinity to this of Vola, viz. that Sibyl, whom Horace (Epod. V.) calls *Ariminenſis Folia*. VOLA or FOLIA might perhaps be a general name for all the women of this kind. As theſe names are evidently connected with

the idea of FOLLY or Madneſs, they would at leaſt be due to thoſe enthuſiaſtick ravings and mad contortions with which ſuch women delivered their pretended oracles. The word FOL bore the ſame meaning in the ancient Gothic, as it does in French, Engliſh, and in almoſt all the languages of the north; in all which it ſignifies either a Fool or a Madman *.

This Poem attributed to the Sibyl of the north, contains within the compaſs of two or three hundred lines, that whole ſyſtem of Mythology, which we have ſeen diſcloſed in the EDDA; but this laconic brevity, and the obſoleteneſs of the language in which it is written, make it very difficult to be underſtood. This, however, does not prevent us from obſerving frequent inſtances of grandeur and ſublimity, and many images extremely fine: then the general tenor of the work, the want of connection, and the confuſion of the ſtyle, excite the idea of a very remote antiquity, no leſs than the matter and ſubject itſelf. Such were,

* FOOL, (*antiq.* Fol) *Stultus, delirus, fatuus, rationis expers. Gallicè* Fol. *Iſlandicè* Fol, *ferox, iracundus, fatuus inſipiens.* Folska, *Stultitia. Ang.* Folly: *Gall.* Folie. *Hinc forſan Ital.* Fola, *Ineptiæ, nugæ, quid vanum, fatuum fabuloſum, &c. Inde verbum* Folare, *Ineptias, aut ſtultas & inanes fabulas recitare, nugas venditare.* Hickes, in Junij Etymolog. a Lye Edit. T.

doubt-

doubtleſs, the real Sibylline verſes ſo long preſerved at Rome, and ſo ill counterfeited afterwards. The Poem of the VOLUSPA is perhaps the only monument now remaining, capable of giving us a true idea of them.

I need not here quote any paſſages from this Poem: the text of the EDDA, is (as we have ſeen) quite full of them: and I have given pretty long extracts from it in my Remarks. It is ſufficient briefly to obſerve, that the Propheteſs having impoſed ſilence on all intellectual beings, declares, that ſhe is going to reveal the decrees of the Father of Nature, the actions and operations of the Gods, which no perſon ever knew before herſelf. She then begins with a deſcription of the chaos; and proceeds to the formation of the world, and of that of its various ſpecies of inhabitants, Giants, Men and Dwarfs. She then explains the employments of the Fairies or Deſtinies; the functions of the Gods, their moſt remarkable adventures, their quarrels with Loke, and the vengeance that enſued. At laſt, ſhe concludes with a long deſcription of the final ſtate of the univerſe, its diſſolution and conflagration: the battle of the inferior Deities and the Evil Beings: the renovation of the world: the happy lot of the good, and the puniſhment of the wicked.

THAT

THAT Poem is followed by another no leſs deſerving of regard. It made part of the EDDA of SOEMUND; and, in point of antiquity, does not yield to the VOLUSPA: this is called HAVAMAAL, or "The Sublime Diſcourſe of Odin," and is attributed to that God himſelf, who is ſuppoſed to have given theſe precepts of wiſdom to mankind. This piece is the only one of the kind now in the world. We have, directly from the 'ancient' * Scythians themſelves, no other monument on the ſubject of their morality: whatever we know from any other quarter on this article, being imperfect, corrupted and uncertain. Thus this moral ſyſtem of Odin's may, in ſome meaſure, ſupply the loſs of the maxims which Zamolxis, Dicenæus, and Anacharſis gave to their Scythian countrymen: maxims which thoſe ſages pretended to have derived from heaven, and which were frequently the envy of the Greek Philoſophers.

The HAVAMAAL, or Sublime Diſcourſe, is compriſed in about one hundred and twenty ſtanzas. There are very few which are not good and ſenſible; but as ſome of them contain only common truths, and others, alluſions which it would be tedious and difficult to explain, I ſhall give only

* *Des Celtes & des Scythes.* Fr.

the

the following extracts, aſſuring the Reader anew, that he will find them tranſlated with the moſt ſcrupulous exactneſs.

" * CONSIDER and examine well all
" your doors, before you venture to
" ſtir abroad: for he is expoſed to conti-
" nual danger, whoſe enemies lie in am-
" buſh concealed in his court.

" To the gueſt, who enters your dwel-
" ling with frozen knees, give the warmth
" of your fire: he who hath travelled over
" the mountains hath need of food, and
" well-dried garments.

" Offer water to him who ſits down at
" your table: for he hath occaſion to cleanſe
" his hands: and entertain him honour-
" ably and kindly, if you would win from
" him friendly words, and a grateful re-
" turn.

* In tranſlating the following maxims from the French, I occaſionally conſulted a MS copy of Reſenius's Latin Verſion, and have in ſome few paſſages, where the French ſeemed not to be ſufficiently explicit, been determined by the latter; from which I have alſo ſupplied a few omiſſions. But not being able to procure the original, I have, in all other inſtances, choſen to follow M. Mallet's Tranſlation, though it differs extremely from that of Reſenius: As preſuming that M. Mallet had good authority for every deviation. See the Introduction to this Volume. T.

" He

" He who travelleth hath need of wiſ-
" dom. One may do at home whatſoever
" one will; but he who is ignorant of good
" manners, will only draw contempt upon
" himſelf, when he comes to ſit down with
" men well inſtructed.

" He who goes to a feaſt, where he is
" not expected, either ſpeaks with a lowly
" voice or is ſilent: he liſtens with his
" ears, and is attentive with his eyes: by
" this he acquires knowlege and wiſdom.

" Happy he, who draws upon himſelf
" the applauſe and benevolence of men!
" for whatever depends upon the will of
" others, is hazardous and uncertain.

" A man can carry with him no better
" proviſion for his journey than the ſtrength
" of Underſtanding. In a foreign coun-
" try, this will be of more uſe to him
" than treaſures: and will introduce him
" to the table of ſtrangers.

" There is nothing more uſeleſs to the
" ſons of the age, than to drink too much
" ALE: the more the drunkard ſwallows,
" the leſs is his wiſdom, till he loſes his
" reaſon. The bird of oblivion ſings be-
" fore thoſe who inebriate themſelves, and
" ſteals away their ſouls.

" A coward thinks he ſhall live for ever,
" if he can but keep out of the reach of
" arms: but though he ſhould eſcape every
" weapon, old age, that ſpares none, will
" give him no quarter.

" The gluttonous man, if he is not upon
" his guard, eats his own death: and the
" gluttony of a fool makes the wiſe man
" laugh.

" The flocks know when to return to
" the fold, and to quit the paſture: but
" the worthleſs and ſlothful know not how
" to reſtrain their gluttony.

" The lewd and diſſolute man makes a
" mock of every thing: not conſidering
" how much he himſelf is the object of
" deriſion. No one ought to laugh at an-
" other, until he is free from faults him-
" ſelf.

" A man void of ſenſe, ponders all night
" long, and his mind wanders without
" ceaſing: but when he is weary at the
" point of day, he is nothing wiſer than
" he was over-night.

" He thinks he is profoundly knowing;
" being indeed moſt ſuperficial and ſhal-
" low.

" low. But he knows not how to ſing an
" anſwer, when men poſe him with a dif-
" ficult queſtion *.

" Many are thought to be knit in the
" tyes of ſincere kindneſs: but when it
" comes to the proof, how much are they
" deceived. Slander is the common vice
" of the age. Even the hoſt back-bites his
" gueſt.

" One's own home is the beſt home,
" though never ſo ſmall †. Every thing
" one eats at home is ſweet. He who
" lives at another man's table is often
" obliged to wrong his palate.

" I have never yet found a man ſo ge-
" nerous and munificent, as that to receive
" at his houſe was not to receive: nor any
" ſo free and liberal of his gifts, as to re-
" ject a preſent when it was returned to
" him.

* Alluding to the Ænigmas and Riddles which it was uſual to propoſe as a trial of wit. See many of them in the *Hervarer Saga*. Both the riddle and anſwer, I believe, was uſually ſung in the manner of a little catch.

† This is like our Engliſh Proverb, " Home is
" home, be it never ſo homely."

" Let friends pleaſure each other reci-
" procally by preſents of arms and habits.
" Thoſe who give and thoſe who receive,
" continue a long time friends, and often
" give feaſts to each other.

" Love both your friends, and your
" friends friends: but do not favour the
" friend of your enemies.

" Peace, among the perfidious conti-
" nues, for five nights, to ſhine bright as
" a flame: but when the ſixth night ap-
" proaches, the flame waxes dim, and is
" quite extinguiſhed: then all their amity
" turns to hatred.

" When I was young I wandered about
" alone: I thought myſelf rich if I chanced
" to light upon a companion. A man
" gives pleaſure to another man.

" Let not a man be over wiſe, neither
" let him be more curious than he ought.
" Let him not ſeek to know his deſtiny,
" if he would ſleep ſecure and quiet.

" Riſe early, if you would enrich your-
" ſelf, or vanquiſh an enemy. The ſleep-
" ing wolf gains not the prey; neither the
" drowſy man the victory.

" They

" They invite me up and down to feaſts, " if I have only need of a ſlight break- " faſt: my faithful friend is he who " will give me one loaf when he has but " two.

" Whilſt we live, let us live well: for be " a man never ſo rich, when he lights his " fire, Death may perhaps enter his door, " before it be burnt out.

" It is better to have a ſon late than ne- " ver. One ſeldom ſees ſepulchral ſtones " raiſed over the graves of the dead, by any " other hands but thoſe of their own off- " ſpring.

" Riches paſs away like the twinkling " of an eye: of all friends they are the " moſt inconſtant. Flocks periſh; rela- " tions die; friends are not immortal; you " will die yourſelf: but I know one thing " alone that is out of the reach of fate; " and that is the judgment which is paſſed " upon the dead.

" Let not the wiſeſt be imperious, but " modeſt: for he will find by experience, " that when he is among thoſe that are " powerful, he is not the moſt mighty.

" Praiſe the fineneſs of the day, when " it is ended; praiſe a woman, when you " have known her; a ſword, when you " have proved it; a maiden, after ſhe is mar- " ried; the ice, when once you have croſſed " it *; and the liquor after it is drunk.

" Truſt not to the words of a girl; nei- " ther to thoſe which a woman utters; " for their hearts have been made like the " wheel that turns round; levity was put " into their boſoms.

" Truſt not to the ice of one day's freez- " ing; neither to the Serpent who lies " aſleep; nor to the careſſes of her you " are going to marry; nor to a ſword that " is cracked or broken; nor to the ſon of " a powerful man; nor to a field that is " newly ſown.

" Peace between malicious women is " compared to a horſe who is made to walk " over the ice not properly ſhod; or to a " veſſel in a ſtorm, without a rudder; or " to a lame man who ſhould attempt to " follow the mountain-goats with a young " foal, or yearling mule.

* This is not unlike the Engliſh Proverb, " Praiſe " the Bridge that carries you ſafe over." T.

" He

" He who would make himſelf beloved
" by a maiden, muſt entertain her with
" fine diſcourſes, and offer her engaging
" preſents: he muſt alſo inceſſantly praiſe
" her beauty. It requires good ſenſe to be
" a ſkilful lover.

" There is no malady or ſickneſs more
" ſevere, than not to be content with ones
" lot.

" The heart alone knows what paſſes
" within the heart: and that which be-
" trays the ſoul is the ſoul itſelf.

" If you would bend your miſtreſs to
" your paſſion, you muſt only go by night
" to ſee her. When a thing is known to
" a third perſon, it never ſucceeds.

" Seek not to ſeduce another's wife with
" the alluring charms of Runic incanta-
" tions.

" Be humane and gentle to thoſe you
" meet travelling in the mountains, or on
" the ſea.

" He who hath a good ſupper in his tra-
" velling wallet, rejoices himſelf at the
" approach of night.

" Never diſcover your uneaſineſs to an
" evil perſon, for he will afford you no
" comfort.

" Know, that if you have a friend, you
" ought to viſit him often. The road is
" grown over with graſs, the buſhes
" quickly ſpread over it, if it is not con-
" ſtantly travelled.

" Be not the firſt to break with your
" friend. Sorrow gnaws the heart of him
" who hath no one to adviſe with but him-
" ſelf.

" Obſequiouſneſs produces friends: but
" it is vile indeed to flatter ones own ſelf.

" Have never three words of diſpute
" with the wicked. The good will of-
" ten yield up a point, when the wicked
" is enraged and ſwollen with pride. Ne-
" vertheleſs, it is dangerous to be ſilent,
" when you are reproached with having
" the heart of a woman; for then you
" would be taken for a coward.

" I adviſe you, be circumſpect, but not
" too much: be ſo, however, when you
" have drunk to exceſs; when you are near

" the

" the wife of another; and when you
" find yourſelf among robbers.

" Do not accuſtom yourſelf to mock-
" ing; neither laugh at your gueſt, or a
" ſtranger: they who remain at home,
" often know not who the ſtranger is that
" cometh to their gate.

" Where is there to be found a virtuous
" man without ſome failing? or one ſo
" wicked as to have no good quality?

" Laugh not at the gray-headed de-
" claimer, nor at thy aged grandſire.
" There often come forth from the wrin-
" kles of the ſkin, words full of wiſdom.

" The fire drives away diſeaſes: the oak
" expels the ſtranguary: ſtraws diſſolve in-
" chantments *: Runic characters deſtroy
" the effect of imprecations: the earth
" ſwallows up inundations; and death ex-
" tinguiſhes hatred and quarrels."

* Hence probably is derived the cuſtom of laying two ſtraws croſſwiſe in the path where a witch is expected to come.

THESE Fragments of the Ancient EDDA are followed, in the Edition of Reſenius, by a little Poem called, The RUNIC CHAPTER, or the MAGIC OF ODIN. I have before obſerved, that the Conqueror, who uſurped this name, attributed to himſelf the invention of Letters; of which, they had not probably any idea in Scandinavia before his time. But although this noble art is ſufficiently wonderful in itſelf, to attract the veneration of an ignorant people towards the teacher of it: yet Odin cauſed it to be regarded as the ART of MAGIC by way of excellence, the art of working all ſorts of miracles: whether it was that this new piece of fallacy was ſubſervient to his ambition, or whether he himſelf was barbarous enough to think there was ſomething ſupernatural in writing. He ſpeaks, at leaſt in the following Poem, like a man who would make it ſo believed.

"DO you know (ſays he) how to engrave Runic characters? how to "explain them? how to procure them? "how to prove their virtue?" He then goes on to enumerate the wonders he could per-

perform, either by means of theſe letters, or by the operations of poetry.

" * I am poſſeſſed of ſongs: ſuch as nei-
" ther the ſpouſe of a king, nor any ſon
" of man can repeat; one of them is called
" the HELPER: it will HELP thee at thy
" need, in ſickneſs, grief and all adver-
" ſities.

" I know a Song, which the ſons of men
" ought to ſing, if they would become
" ſkilful phyſicians.

" † I know a Song, by which I ſoften
" and inchant the arms of my enemies;
" and render their weapons of none effect.

" I know a Song, which I need only to
" ſing when men have loaded me with
" bonds; for the moment I ſing it, my
" chains fall in pieces, and I walk forth at
" liberty.

" I know a Song, uſeful to all mankind;
" for as ſoon as hatred inflames the ſons of
" men, the moment I ſing it they are ap-
" peaſed.

* Barthol. p. 658. † Ibid. p. 347.

" I

"I know a Song, of ſuch virtue, that "were I caught in a ſtorm, I can huſh "the winds, and render the air perfectly "calm."

One may remark upon this laſt prerogative of the verſes known to Odin, that among all the Gothic and Celtic nations, the Magicians claimed a power over the Winds and Tempeſts. Pomponius Mela tells us, that in an iſland on the coaſt of Bretagne (he probably means the Iſle of SAINTS, oppoſite to Breſt) there were prieſteſſes, ſeparated from the reſt of the people, who were regarded as the Goddeſſes of Navigation, becauſe they had the winds and tempeſts at their diſpoſal. There are penal ſtatutes in the Capitularies of Charlemagne, in the canons of ſeveral councils, and in the ancient laws of Norway, againſt ſuch as raiſe ſtorms and tempeſts; *Tempeſtarii* is the name there given them. There were formerly of theſe impoſtors on the coaſts of Norway, as there are at preſent on thoſe of Lapland, to whom fear and ſuperſtition were long tributary. Hence ſilly travellers have, with much gravity, given us ridiculous accounts of witches who ſold wind to the ſailors in thoſe ſeas. It is no leſs true, that the very Norwegian fiſher-

men would long ſince have forgotten that ſo fooliſh an opinion had ever exiſted, if foreign mariners, who were not diſabuſed like them, did not often come to buy their wind of them, and pay them money for being the objects of their ridicule.

The Miſſionaries and firſt Biſhops, were early in their endeavours to root out this pernicious weed from the ſoil where they wiſhed to plant the Goſpel. They attacked the Pagan religion with all ſorts of weapons. As they were often ſo credulous as to believe the falſe miracles of Paganiſm, they were weak enough to oppoſe them with others, that were no whit better, except in the purity of the intention. In an old Icelandic Chronicle *, we meet with a biſhop laying a ſtorm with Holy-water, and ſome other ceremonies. —— But to proceed on with the diſcourſe of Odin:

" When I ſee, ſays he, Magicians tra-
" velling through the air, I diſconcert
" them by a ſingle look, and force them
" to abandon their enterprize." He had before ſpoken of theſe aerial travellers.

" † If I ſee a man dead, and hanging
" aloft on a tree, I engrave Runic charac-

* K. Oloff Tryggvaſon Saga, c. 33.
† Barthol. p. 641.

" ters

" ters ſo wonderful, that the man imme-
" diately deſcends and converſes with
" me."

By the operation of theſe Characters, and at other times by Verſes, Odin had frequently raiſed the dead. There is a very ancient Ode preſerved to us by Bartholin *, wherein this Deity cauſes a Propheteſs, whom he wanted to conſult, to riſe from her tomb. The beginning of this Ode may ſerve to give us an idea what kind of Magic Poetry it was, which † the northern nations were heretofore poſſeſſed of.

" *ODIN, the ſovereign of men ariſes: he ſaddles his horſe* SLEIPNER; *he mounts, and is conveyed to the ſubterraneous abode of Hela* (i. e. Death.)

" *The* DOG *who guards the gates of* DEATH *meets him. His breaſt and his jaws are ſtained with blood; he opens his voracious mouth to bite, and barks a long time at the father of Magic.*

* Lib. III. cap. 2. p. 632.——The original in Bartholin conſiſts of Fourteen Stanzas, of which M. Mallet has here produced only five. In the following Verſion, the Latin of Bartholin has been conſulted. T.

† *Tous les Peuples Celtes.* Fr. Orig.

" *Odin*

" *Odin purſues his way; his horſe cauſes the infernal caverns to reſound and tremble: at length he reaches the deep abode of* DEATH, *and ſtops near to the eaſtern gate, where ſtands the tomb of the Propheteſs.*

" *He ſings to her verſes adapted to call up the dead. He looks towards the north; he engraves Runic characters on her tomb; he utters myſterious words; he demands an anſwer: until the Propheteſs is conſtrained to ariſe, and thus utters the words of the dead.*

" *WHO is this unknown that dares diſ-*
" *turb my repoſe, and drag me from my*
" *grave, wherein I have lien dead ſo long,*
" *all covered with ſnow, and moiſtened with*
" *the rains, &c.*"

The other prodigies, which Odin in the Runic Chapter boaſts he has the power of performing, are not of leſs importance.

" * IF I will that a man ſhould neither
" fall in battle, nor periſh by the ſword, I
" ſprinkle him over with water at the inſtant
" of his birth." We may here recollect what I have ſaid in the former Volume concerning the baptiſm of the people of the north, while they were yet Pagans †.

* Barthol. p. 348. † Pag. 335.

" If

" If I will, I can explain the nature of " all the different ſpecies of Men, of Genii, " and of Gods. None but the wiſe can " know all their differences.

" * If I aſpire to the love and the fa- " vour of the chaſteſt virgin, I can bend " the mind of the ſnowy-armed maiden, " and make her yield wholly to my de- " ſires.

" I know a ſecret, which I will never " loſe; it is to render myſelf always be- " loved by my miſtreſs.

" But I know one which I will never " impart to any female, except my own " ſiſter, or to her whom I hold in my " arms. Whatever is known only to one's " ſelf, is always of very great value."

After this, the Author concludes with exclamations on the beauty of the things he has been deſcribing.

" NOW, ſays he, have I ſung in my " auguſt abode, my ſublime verſes; which " are both neceſſary to the ſons of men, " and uſeleſs to the ſons of men. Bleſſed

* Barthol. p. 658.

" be

" be he, who hath ſung them! Bleſſed be
" he who hath underſtood them! May
" they profit him, who hath retained them!
" bleſſed be they, who have lent an ear to
" them!"

THE END OF THE EDDA.

ODES,

AND OTHER

ANCIENT POEMS.

I THOUGHT proper to ſubjoin to the EDDA, the following pieces, ſelected out of that vaſt multitude of verſes, which we find preſerved in the ancient Chronicles.

Theſe are ſuch as appeared to me moſt expreſſive of the genius and manners of the ancient inhabitants of the north, and moſt proper to confirm what I had advanced in the preceding Volume; as alſo to ſhew that the Mythology contained in the EDDA, hath been that of all the northern Poets, and the religion of many nations dreſt out with fictions and allegories.

I ſhall firſt of all preſent the ODE which *Regner Lodbrog* compoſed in the torments preceding his death. This Ode was dictated by the Fanaticiſm of Glory,

animated by that of Religion. Regner, who was a celebrated Warrior, Poet and Pirate, reigned in Denmark about the beginning of the ninth century: after a long ſeries of maritime expeditions into the moſt diſtant countries, his fortune at length failed him in England. Taken priſoner in battle by his adverſary Ella, who was king of a part of that iſland, he periſhed by the bite of ſerpents, with which they had filled the dungeon he was confined in. He left behind him ſeveral ſons, who revenged this horrible death, as Regner himſelf had foretold in the following verſes. There is ſome reaſon, however, to conjecture that this prince did not compoſe more than one or two ſtanzas of this Poem, and that the reſt were added, after his death, by the Bard, whoſe function it was, according to the cuſtom of thoſe times, to add to the funeral ſplendor, by ſinging verſes to the praiſe of the deceaſed. Be that as it may, this Ode is found in ſeveral Icelandic Chronicles, and its verſification, language and ſtile, leave us no room to doubt of its antiquity. Wormius has given us the text in Runic Characters, accompanied with a Latin Verſion, and large notes in his Literatura Runica. Vid. p. 197. It is alſo met with in M. Biorner's collection. Out of the twenty-nine ſtrophes, of which it con-

conſiſts, I have only choſen the following, as being what I thought the generality of my readers would peruſe with moſt pleaſure. I have not even always tranſlated entire ſtanzas, but have ſometimes reduced two ſtanzas into one, in order to ſpare the Reader ſuch paſſages as appeared to me unintereſting and obſcure *.

* Our elegant Author having taken great liberties in his Tranſlation of this and the following ODES, in order to accommodate them to the taſte of French Readers; it was once intended here, inſtead of copying the French, to have given extracts from the more literal Verſion of all theſe Poems formerly publiſhed, which hath been ſo often quoted in the Notes to this work: viz. The FIVE PIECES OF RUNIC POETRY, TRANSLATED FROM THE ICELANDIC LANGUAGE. 1763. 8vo. But an ingenious Friend having tranſlated from the French this part of M. Mallet's Book, I have got leave to inſert his Verſion, and ſhall take the liberty to refer the more curious Reader to the pamphlet above-mentioned; which the Tranſlator profeſſes he occaſionally conſulted in the following pages. There the ODES here abridged may be ſeen at large, confronted with the Icelandic Originals, and accompanied with two other ancient Pieces of Northern Poetry. T.

EXTRACTS

FROM THE ODE OF

KING REGNER LODBROG.

* * * * * * *

" WE fought with ſwords †, when, " in my early youth, I went to- " wards the eaſt to prepare a bloody prey " for the ravenous wolves: ' ample food " for the yellow-footed eagle.' The whole

† WE FOUGHT WITH SWORDS. The Icelandic original *hiuggum* or *huiggum*, is a word of the ſame origin, as the Anglo-Saxon *heawan*. Germ. *houwen*. Low Dutch, *hauwen*, *houwen*. Engl. *to hew*. From the ſame root comes alſo our Ruſtic word *to hough*. The paſſage therefore of the text might perhaps have been rendered more exactly: "WE STRUCK, " or CUT, or HACKED " AND HEWED WITH " SWORDS." Wormius has rendered it as in the text, *Pugnavimus enſibus*. But Bartholin ſeems to have come nearer the exact idea in *Secuimus enſibus*. Our Author, M. Mallet, renders it *Nous nous ſommes battus à coups d' Epées*. T.

" ocean

" ocean ſeemed as one wound: the ravens
" waded in the blood of the ſlain.

* * * * * * *

" We fought with ſwords, in the day
" of that great fight, wherein I ſent the
" inhabitants of Helſing to the Hall of
" Odin. Thence our ſhips carried us to
" Iſa *: there our ſteel-pointed launces,
" reeking with gore, divided the armour
" with a terrible clang: there our ſwords
" cleft the ſhields aſunder.

* * * * * * *

" We fought with ſwords, that day
" wherein I ſaw ten thouſand of my foes
" rolling in the duſt near a promontory of
" England. A dew of blood diſtilled from
" our ſwords. The arrows which flew in
" ſearch of the helmets, bellowed through
" the air. The pleaſure of that day was
" equal to that of claſping a fair virgin in
" my arms †.

" We

* Or the Viſtula.

† I cannot help thinking, that the Reader will cenſure our ingenious Author, as not having here exerted his uſual good taſte in ſelecting, when he finds he has omitted ſuch ſtanzas as the following, particularly the two laſt.

" We fought with ſwords, in the Northumbrian land. A furious ſtorm deſcended on the ſhields:

* * * * * *

" We fought with ſwords, that day
" when I made to ſtruggle in the twilight
" of death that young chief ſo proud of

many a lifeleſs body fell to the earth. It was about the time of the morning, when the foe was compelled to fly in the battle. There the ſword ſharply bit the poliſhed helmet. The pleaſure of that day was like kiſſing a young widow at the higheſt ſeat of the table."

* * * * * *

" We fought with ſwords in the Flemings land: the battle widely raged before king Freyr fell therein. The blue ſteel all reeking with blood, fell at length upon the golden mail. Many a virgin bewailed the ſlaughter of that morning."

* * * * * *

" We fought with ſwords; the ſpear reſounded; the banners reflected the ſunſhine upon the coats of mail. I ſaw many a warrior fall in the morning: many a hero in the contention of arms. Here the ſword reach betimes the heart of my ſon: it was Egill deprived Agnar of life. He was a youth who never knew what it was to fear."

* * * * * *

" We fought with ſwords in the iſles of the ſouth. There Herthiofe proved victorious: there died many of my valiant warriors. In the ſhower of arms, Rogvaldur fell, I loſt my ſon. In the play of arms came the deadly ſpear: his lofty creſt was dyed with gore. THE BIRDS OF PREY BEWAILED HIS FALL: THEY LOST HIM THAT PREPARED THEM BANQUETS."

Vid. Five Pieces of Run. Poet. p. 31, 32, 35, &c.

T.

" his

" his flowing locks ‡, he who ſpent his
" mornings among the young maidens;
" he who loved to converſe with the hand-
" ſome widows. * * * * * * What is
" the happy portion of the brave, but to
" fall in the midſt of a ſtorm of arrows †?
" He who flies from wounds, drags a te-
" dious miſerable life: the daſtard feels no
" heart in his boſom.

" We fought with ſwords: a young man
" ſhould march early to the conflict of
" arms: man ſhould attack man or bravely
" reſiſt him. In this hath always conſiſted
" the nobility of the warrior. He who
" aſpires to the love of his miſtreſs ought
" to be dauntleſs in the claſh of ſwords.

" We fought with ſwords: but now I
" find for certain that men are drawn
" along by fate: there are few can evade
" the decrees of the Deſtinies. Could I
" have thought the concluſion of my life
" reſerved for Ella, when almoſt expiring,
" I ſhed torrents of blood? When I thruſt

‡ He means Harald, ſurnamed Harfagre, or Fair-locks, king of Norway. T.

† Literally, a hail-ſtorm of darts. *Une grêle de traits.* T.

" forward my ſhips into the Scotiſh gulphs?
" When I gained ſuch abundant ſpoil for
" the beaſts of prey?

" We fought with ſwords: I am ſtill
" full of joy, when I think that a banquet
" is preparing for me in the palace of the
" Gods. Soon, ſoon in the ſplendid abode
" of Odin, we ſhall drink BEER out of
" the ſculls of our enemies. A brave man
" ſhrinks not at death. I ſhall utter no
" words expreſſive of fear as I enter the
" hall of Odin.

" We fought with ſwords. Ah! if my
" ſons knew the ſufferings of their fa-
" ther: if they knew that poiſonous
" vipers tore his intrails to pieces! with
" what ardour would they wiſh to wage
" cruel war! For I gave a mother to my
" children, from whom they inherit a va-
" liant heart.

" We fought with ſwords: but now I
" touch upon my laſt moments. A ſerpent
" already gnaws my heart. Soon ſhall my
" ſons black their ſwords in the blood of
" Ella: their rage is in flame: thoſe va-
" liant youths will never reſt till they have
" avenged their father.

" We

" We fought with ſwords, in fifty and
" one battles under my floating banniers.
" From my early youth I have learnt to
" dye the ſteel of my lance with blood;
" and thought I never could meet with a
" king more valiant than myſelf. But it
" is time to ceaſe: Odin hath ſent his God-
" deſſes to conduct me to his palace. I
" am going to be placed on the higheſt
" ſeat, there to quaff goblets of BEER
" with the Gods. The hours of my life
" are rolled away. I will die laughing."

REMARKS ON THE PRECEDING ODE.

I Will not anticipate the reflections that neceſſarily occur to the Reader on peruſing this Poem; but will only obſerve, that it ſtrongly confirms what I have advanced in the former part of this work, concerning the peculiar ſentiments of the northern nations with regard to the fair ſex. It has been commonly ſuppoſed, that we owe to the Laws of Chivalry, (i. e. to an inſtitution ſo late as the eleventh century) that ſpirit of generoſity, which formerly rendered the ladies the umpires of the glory and honour of the male ſex; which made their favours the object and the reward of virtuous and gallant actions; which cauſed the care of ſerving, defending and pleaſing them, to be conſidered as the ſweeteſt and moſt noble of all duties; and which hath, even to this day, entailed on them a reſpect and deference, of which there is not the leaſt idea in other climates. But it is certain, that long before the eleventh century, this manner of thinking had been familiar,

and, as it were, naturalized among the Germans and Scandinavians. Let us call to mind what Tacitus ſays of the reſpect ſhewn by theſe nations to their women. The Romans by no means introduced ſentiments of this kind into the countries they conquered. It was not from them that they were adopted in Spain, France, England, &c. Whence comes it then, that after the fall of the Roman Empire, we find this ſpirit of gallantry all of a ſudden ſpread ſo wide? We ſee plainly that this ſpirit, ſo peculiar to the northern nations, could only be ſpread and diffuſed by themſelves. Formed and cheriſhed by their religious prejudices, by their paſſion for war, and the chaſtity natural to their women, at the ſame time intimately connected with their cuſtoms and manners, IT could not but follow them into all their ſettlements, and there would continue to maintain its influence for many ages. But afterwards, when the nations deſcended from them became more civilized and wealthy, the ſplendid and ſhewy effects, which this fine ſpirit of gallantry then produced, would eaſily dazzle the eyes of inquirers, and prevent them from diſcerning the origin of it among ſo rude a race of men as their Gothic anceſtors: ſo that at preſent, when one would trace it up to its real ſource, we have ſtrong prejudices to encounter and ſurmount.

IF there are many ſtrokes of gallantry in the Ode of king REGNER, the genius of Chivalry itſelf will ſeem to ſpeak in that compoſed by a Norwegian prince, named HARALD THE VALIANT, which is found in an old Icelandic Chronicle, called Knytlinga Saga. This piece is of much later date than the preceding: but it is yet ſufficient to ſhow, that theſe northern people had learned to combine the ideas of love and military valour, long before thoſe very nations themſelves, whoſe taſte and manners they had afterwards ſo ſtrong an inclination to adopt. Harald the Valiant lived about the middle of the eleventh century. He was one of the moſt illuſtrious adventurers of his time. He had traverſed all the ſeas of the north, and carried his piratical incurſions as far as the Mediterranean itſelf, and the coaſt of Africa. He was at length taken priſoner, and detained for ſome time at Conſtantinople. He complains in this Ode, that the glory he had acquired by ſo many exploits, had not been able to make any impreſſion on Eliſſif *, the daughter of Jariſlas, king of Ruſſia.

* In the original, as given by Bartholin, it is ELIZABETH.

T

THE ODE OF HARALD THE VALIANT.

" MY ſhips have made the tour of
" Sicily: then were we all magni-
" ficent and ſplendid. My brown veſſel,
" full of mariners, rapidly rowed to the
" utmoſt of my wiſhes. Wholly taken
" up with war, I thought my courſe would
" never ſlacken, and yet a Ruſſian maiden
" ſcorns me.

" In my youth I fought with the people
" of Drontheim. Their troops exceeded
" ours in number. It was a terrible con-
" flict: I left their young king dead in the
" field: and yet a Ruſſian maiden ſcorns
" me.

" One day we were but ſixteen in a veſ-
" ſel: a ſtorm aroſe and ſwelled the ſea:
" it filled the loaded ſhip, but we dili-
" gently cleared it out. Thence I formed

" hopes

" hopes of the happieſt ſucceſs: and yet a
" Ruſſian maiden ſcorns me.

" I know how to perform eight exer-
" ciſes*: I fight valiantly; I ſit firmly
" on horſeback; I am inured to ſwim-
" ming; I know how to run along in
" ſcates; I dart the launce; and am ſkil-
" ful at the oar: and yet a Ruſſian maiden
" ſcorns me.

" Can ſhe deny, that young and lovely
" maiden, that on the day, when poſted
" near a city in the ſouthern land, I joined
" battle, that then I valiantly handled my
" arms, and left behind me laſting monu-
" ments of my exploits? and yet a Ruſſian
" maiden ſcorns me.

" I was born in the high country of
" Norway, where the inhabitants handle
" their bows ſo well. But I preferred
" guiding my ſhips, the dread of peaſants,
" among the rocks of the ocean: and far
" from the habitations of men, I have run
" through all the ſeas with my veſſels:
" and yet a Ruſſian maiden ſcorns me.

* See the Five Pieces of Runic Poetry, p. 80.

THE Ode which follows is of a different kind from the preceding, it is called, in the ancient Chronicles, the ELOGIUM OF HACON. This prince was ſon of the famous Harald, ſurnamed Harfagre, or Fair-Locks, the firſt king of all Norway. He was ſlain in the year 960, in a battle wherein eight of his brothers fell along with him. Eyvind, or Evinder, his couſin, a celebrated Scald, who was called THE CROSS OF POETS on account of his ſuperior talents for verſe, was preſent at this battle, and afterwards compoſed this Ode, to be ſung at the funeral of his relation. It is Snorro himſelf, to whom we owe the EDDA, that hath preſerved this Ode in his Chronicle of Norway.

THE ELOGIUM OF HACON.

AN ODE.

" THE Goddeſſes ' of Deſtiny' who
" preſide over battles, come, ſent
" forth by Odin. They go to chuſe a-
" mong the princes of the illuſtrious race
" of Yngvon, him, ' who is to periſh, and'
" go to dwell in the palace of the Gods *.

" Gon-

* Eight ſtanzas are here omitted, which the Reader may ſee at large in the FIVE PIECES OF RUN. POET. p. 63, & ſeq.—One of them preſents a fine picture of a youthful Chieftain.

" The leader of the people had juſt before caſt aſide his armour; he had put off his coat of mail: he had thrown them down in the field a little before the beginning of the battle. He was playing with the ſons of renowned men, when he was called forth to defend his kingdom. The gallant king now ſtood under his golden helmet." T.

N. B.

* * * * * * * *

" Gondula, ' one of theſe Goddeſſes,' " leaned on the end of her lance, and thus " beſpake ' her companions:' the aſſem- " bly of the Gods is going to be increaſed: " ' the enemies of' Hacon * come to in- " vite this prince with his numerous hoſt, " to enter the palace of Odin.

" Thus ſpake theſe beautiful nymphs of " war: who were ſeated on their horſes; " who were covered with their ſhields and

N. B. The Tranſlator has borrowed here and there a word or two from that Verſion, which he hath incloſed between two inverted commas ' ': he hath alſo diſtinguiſhed by the ſame marks, ſome paſſages, which M. Mallet ſeems to have ſuperadded to the original, without ſufficient foundation. Let the curious Reader compare the two Verſions. T.

* Rather, " The Gods " invite Hacon." Our Author ſeems to have here departed from the original without neceſſity. The dying a violent death was ſo far from being conſidered as an evil, by the ancient Scandinavians, or as the act of an enemy; that the Gods could not do them a greater favour than to take that method of inviting them to their eternal abode. We have ſeen it eſtabliſhed as a ſacred truth in the EDDA, " Odin is called the Fa- " ther of Battles, becauſe " he adopts for his chil- " dren all thoſe who are " ſlain with their ſwords " in their hands:" i. e. in battle. See FABLE X. p. 61. T.

" helmets, and appeared full of ſome great
" thought.

" Hacon heard their diſcourſe: Why,
" ſaid he to one of them? why haſt thou
" thus diſpoſed of the battle? Were we
" not worthy to have obtained from the
" Gods a more perfect victory? It is we,
" ſhe replied, who have given it to thee:
" it is we who have put thine enemies to
" flight.

" Now, proceeded ſhe, let us urge for-
" ward our horſes acroſs thoſe green and
" verdant worlds, which are the reſidence
" of the Gods. Let us go tell Odin that
" the king is coming to viſit him in his
" palace.

" When the father of the Gods hears
" this news, he ſays, Hermode and Brago,
" my ſons, go to meet the king: A king
" admired by all men for his valour, now
" approacheth to our hall.

" At length king Hacon approaches, and,
" arriving from the battle, is ſtill all be-
" ſprinkled and running down with blood.
" At the ſight of Odin he cries out, Ah!
" How ſevere and terrible doth this God
" appear to me!

" The God Brago replies; Come thou,
" that waſt the terror of the moſt illuſtrious
" warriors: Come hither, and re-join thine
" eight brethren: the heroes who reſide
" here ſhall cultivate peace with thee. Go
" drink ALE therefore in the full circle of
" the Gods.

" But this brave king cries out: I will
" ſtill retain my arms: a hero ought care-
" fully to preſerve his mail and helmet: it
" is dangerous to be a moment without the
" ſword * in one's hand.

" Then was fully ſeen how religiouſly
" this king had ſacrificed ever to the Gods:
" ſince the great celeſtial council and all
" the inferior Gods, received him among
" them with reſpectful ſalutations.

" Happy is the day on which that king
" is born, who thus gains to himſelf ſuch
" favour from the Gods. The age in which
" he hath lived ſhall remain among men in
" happy remembrance.

" The wolf Fenris ſhall burſt his fetters,
" and dart with rage upon his enemies, be-
" fore ſo good a king ſhall again appear

* Or lance.

" upon the earth; which is now reduced
" to a deſolate ſtate of widowhood by his
" loſs.

" Riches periſh; relations die; the coun-
" tries are laid waſte; but king Hacon will
" dwell for ever with the Gods; while his
" people give themſelves up to ſorrow."

I Shall

I Shall only produce one piece more, but one much more conſiderable than any of the preceding, and which, by the many little circumſtantial ſtrokes it abounds with, will give us a ſtill deeper inſight into the manners and genius of the times we wiſh to know. It is extracted from a Collection of ancient hiſtorical Monuments of the North, publiſhed by Mr. E. J. BIORNER, a learned Swede, under the title of "*Nordiſka* "*Kâmpedater*, &c." i. e. "The Exploits "of the northern Kings and Heroes, &c. "Stockholm, 1737." This Author publiſhed the following piece from a manuſcript preſerved in the Archives of the College of Antiquities in Sweden, and accompanied it with a Swediſh and Latin Verſion. I have been as much aſſiſted by the former, as I have been careful to keep at a diſtance from the latter: for Mr. Biorner, who had faithfully followed his original in the one, hath employed ſo many rhetorical flouriſhes in the other, or, to ſay the truth, a ſtyle throughout ſo puffy and inflated, that inſtead of an ancient northern Scald, one would think one was hearing a boy newly come from ſtudying his rhetoric. This looſe and faithleſs manner of tranſlating, cannot, in my opinion, be too much

condemned, eſpecially in works of genuine antiquity; of which the principal merit conſiſts in the ſimplicity and original ſpirit of the compoſition.

It would be a frivolous objection to urge, that, as this piece rather belongs to the antiquities of Sweden, than to thoſe of Denmark, it therefore ought not to be inſerted in the preſent work. Thoſe who know the two nations, are not to learn that anciently the manners and cuſtoms of them both were ſo much the ſame, that the compoſitions of the one kingdom might eaſily be attributed to the other, without cauſing any material error or miſtake. Beſides, the Poem in queſtion hath been claimed in their turn by the Daniſh Literati, as a production of their own country: and it hath even been printed nearly the ſame as it is given here, in a collection of ancient Daniſh Songs *. For my part, I am inclined to think that it was ſung indifferently throughout all Scandinavia, and that each people placed the ſcene of action among themſelves, in order to have the honour of thoſe prodigious feats of valour, which are ſo largely deſcribed in it. Examples of

* See N. 20. in Centur. Cant. Danic. prior Part. prim. ab And. VELLEIO compil. & edit. Ann. 1695. cum cent. ſec. a PET. SYVIO.

this

this kind are frequent enough in all remote ages.

With regard to the time when this Poem was compoſed, if we may judge from the language of the original as we have it at preſent, it ſhould ſeem to be of the thirteenth or fourteenth century: but it certainly muſt be of a far more diſtant period; ſince the manners deſcribed in it, and the Pagan religion, which is more than once alluded to, inconteſtibly belong to times preceding the tenth century. It is therefore very probable, that the language and ſtile of this Poem have been occaſionally reformed and modernized, as often as was neceſſary to render it intelligible. It's being ſo general a favourite throughout the north, muſt have invited more Poets than one to do the public this acceptable ſervice. Mr. Biorner informs us, that he himſelf had heard it ſung in his youth, with ſome ſlight alterations, by the Peaſants of Medelpadia and Angermania, Provinces which lie to the north of Stockholm. As to what he aſſerts farther, that the Heroes celebrated in it muſt have lived in the third century, it is a point very difficult to maintain with any certainty.

THE HISTORY OF CHARLES AND GRYMER, SWEDISH KINGS; AND OF HIALMAR, THE SON OF HAREC, KING OF BIARMLAND.

* THERE was a king named CHARLES, who commanded valiant warriors: in Sweden were his dominions; where he cauſed to reign repoſe and joy. Widely extended and populous was his country; and his army was compoſed of choſen youths. His queen, who was herſelf moſt beautiful, had borne him a lovely daughter, called INGUEGERDA; whoſe lively and graceful accompliſhments daily encreaſing,

* The Engliſh Tranſlator could here only follow the French of M. Mallet, not being able to procure either the original or any other Verſion. He has, however, altered two of the names, which in French are written *Grym* and *Grund*, to GRYMER and GRUNDER; as preſuming they are in the original (according to the uſual Icelandic idiom) *Grymr* and *Grundr*; the final r is, in tranſlation, either dropt or retained at pleaſure of the writer. T.

were

were no leſs the objects of admiration, than was the ſplendor of her birth and fortune. The breaſt of the king was replete with felicity.

The defence of the king's power and dominions were intruſted to the care of a valiant count (A), named ERIC. This warrior had paſt his life amidſt the claſh of ſwords and javelins, and had vanquiſhed many a mighty Hero. His wife, a lady of illuſtrious birth, had brought him a ſon, named GRYMER; a youth early diſtinguiſhed in the profeſſion of arms; who well knew how to die his ſword in the blood of his enemies, to run over the craggy mountains, to wreſtle, play at cheſs, trace the motions of the ſtars, and to throw far from him heavy weights; in ſhort, he was poſſeſſed of every accompliſhment that could perfect and compleat the Hero. By the time he was twelve years old, no one durſt contend with him, either with the ſword, the bow, or at wreſtling. He frequently ſhewed his ſkill in the chamber of the damſels, before the king's lovely daughter. Deſirous of acquiring her regard, he diſplayed his dexterity in handling his weapons, and the knowlege he had attained in the ſciences he had learned. At length he ventured to make this demand; "Wilt thou, O "fair Princeſs, if I may obtain the king's

" conſent, accept of me for a huſband?" To which ſhe prudently replied; " I muſt " not make that choice myſelf; but go " thou, and offer the ſame propoſal to my " father."

This gallant young man proceeded directly to the king, and reſpectfully addreſſing him, ſaid, " O King! Give me in mar- " riage thy rich and beautiful daughter." He anſwered, in a rage; " Thou haſt " learnt in ſome degree to handle thy arms; " thou haſt acquired ſome honourable di- " ſtinctions; but haſt thou ever gained a " victory, or given a banquet to the ſavage " beaſts that delight in blood?" " Whi- " ther ſhall I go then, O King, ſaid GRY- " MER, that I may dye my ſword in crim- " ſon, and render myſelf worthy of this " fair enchanting maiden?" " I know " a man, replied the king, who has made " himſelf terrible by the keenneſs of his " ſword: the ſtrongeſt ſhields he cuts " in pieces; he wins in combats the moſt " ſplendid armour, and loads all his fol- " lowers with riches. His name is HIAL- " MAR: he is the ſon of HAREC, who " governs Biarmland *. I know not a bra-

* This Province is thought to be that tract of country known at preſent by the names of Medelpadia, Angermania, &c. Others ſuppoſe it to have been to the eaſt of the gulph of Bothnia. T.

" ver

" ver man, nor one who commands more
" gallant warriors. Go then, without de-
" lay, attack this Hero, and thus give a
" proof of thy valour. Aſſail him with
" undaunted reſolution, and cauſe him ſoon
" to bite the duſt: then will I give thee
" the fair INGUEGERDA, all bedecked with
" gold, and with her, beſide, great ſtore
" of riches. Conſider well the honour
" thou wilt acquire by ſubduing ſo illu-
" ſtrious a chieftain as Hialmar. In the
" mean time, thy deſtined bride ſhall be
" kept ſafe for thee till thy return, and
" they ſhall take care to adorn her with
" ſplendid attire." GRYMER inſtantly re-
turned to the fair INGUEGERDA, and with
looks full of love, reſpectfully ſaluted her.
" What anſwer haſt thou received," ſaid
ſhe, " from the king? Tell me; it is what
" I am impatient to know." Before he
could find words to reply, his colour alter-
nately came and went. At length he uttered
this ſhort ſentence. " The king has di-
" rected me to the fearleſs Hialmar: nor
" can I obtain thee till I have deprived him
" of life." Then INGUEGERDA exclaimed,
with grief, " Alas! My father has devoted
" thee to death! But behold a ſword that
" can penetrate through and embrue in
" blood the beſt tempered armour. Handle
" it well in battle, and ſtrike heavy blows."

GRYMER,

GRYMER viewed, with attention, the edge of this ſabre, which he called, from an aſſurance of its efficacy, TRAUSTA, (i.e. Comforter.) At the ſame time his miſtreſs preſented him with a ſuit of armour; at the ſight of which GRYMER vowed never to yield or give way, when he was in ſight of HIALMAR. Then he went to his father; "The time is come, ſaid he, in the "which I may now acquire glory: Give "me, without delay, veſſels and ſoldiers: "I cannot wait for them longer." "I "will entruſt thee," replied his father, "with fifteen galleys, and one large and "ſplendid ſhip. Thou art permitted to "chuſe thyſelf the moſt excellent arms; "and to ſelect thoſe warriors whom thou "moſt regardeſt."

An aſſembly was then immediately convoked; to which numbers reſorted from the moſt diſtant parts of the country. GRYMER ſelected a fine troop, all compoſed of the braveſt warriors. Each of them preſſed to follow him with a noble ardour. Soon to the ſhore of the ſea marched this choſen and valiant band. They lanch their veſſels, richly bedecked, into the wide ocean. Armed with cuiraſſes of a ſhining blue, they unfurl their ſails; which inſtantly catch the ſpringing gale. The ſhrowdes rattle; the white waves foam and daſh againſt

againſt their prows. In the mean time GRYMER prepared himſelf for the rude ſhock of battle, and to ſpread a carnage wide around him. Perſuaded that no warrior could ſtand before the force of his arrows, he exacted an oath of fidelity from his followers. Theſe valiant Heroes ſteer their numerous veſſels towards the ſhores of Gothland, eager to glut the hungry ravens, and to gorge the wolf with ample prey. The fleet now reaches the enemy's coaſts: thoſe fatal coaſts where ſo many warriors were ſoon to periſh.

Thus landed GRYMER on the ſhores of GOTHLAND; and thus did a beauteous maiden occaſion the feaſt that was going to be prepared for the greedy wolf, and that all thoſe proud and valiant heroes were about to riſque their lives in battle. Looking around them, they perceived an extenſive encampment, which ſtretched along a plain, and near it a fine army drawn up, and large fires blazing. No one doubted that this was the camp wherein HIALMAR commanded. So it proved; and that chieftain himſelf advancing, demanded of GRYMER's valiant ſoldiers; To whom belonged thoſe veſſels which he ſaw. Then GRYMER ſtepped forward, and told him his name; adding, that he had ſpent a whole ſummer to ſeek him. "May your arrival," replied HIAL-

HIALMAR, " be fortunate; and may health " and honour attend you. I will inſtantly " preſent you with gold, and the unmixed " juice of the vine." " I cannot," ſaid GRYMER, " accept thy offers. I came " hither with a mind reſolved on thy de- " ſtruction. Prepare thyſelf for battle; " and let us haſten to give a banquet to the " beaſts of prey." Hialmar artfully re- plied, " Let me adviſe you better; let us " unite in ſtrict brotherly confederacy * " (B)." " Let us not be ſeparated day " nor night. Let us not riſque the com- " bat you propoſe: I have had ſufficient " knowlege of ſuch encounters; and had " much rather ſeek to eſpouſe from your " country a beautiful damſel, and to bring " her home hither." GRYMER, full of indignation, exclaimed; " Arm inſtantly, " I ſay; nor let thy unmanly fear lock up " thy ſword: let our bucklers claſh toge- " ther, and be bruiſed with our blows." " I have a ſiſter," proceeded Hialmar, " who is moſt fair to look upon. I will " beſtow the damſel upon you in marriage, " and her portion ſhall be the principality " of Biarmland; if you will for once de- " ſiſt from this ſlaughter." " I will nei- " ther," ſaid GRYMER, " accept of thy

* *Confraternité.* Fr.

" ſiſter,

" ſiſter, nor parly any longer. He muſt
" be a coward, who would ſhun the com-
" bat on ſuch conditions: and, beſides,
" that fair princeſs would ſoon be informed
" of it." HIALMAR, at length, all enraged, replied—" Come on: I have done
" enough to elude thy demands: ſince it
" muſt be ſo, let us die our ſwords in blood,
" and try their ſharp points againſt our well-
" tempered ſhields." At that inſtant he ſeized his white cuiraſs, his ſword and buckler, ſo reſplendent, as never till then was ſeen the like. GRYMER, on his part, who was to begin the attack, ſtood ready for the combat. Immediately, by a violent blow of his ſabre, he ſtrikes off the border of HIALMAR's ſhield, and cuts off one of his hands: but HIALMAR, little affected by that loſs, and far from aſking quarter, drives his ſword with fury; he ſtrikes off the helmet and cuiraſs of GRYMER; he pierces him at once in the breaſt and ſides, and cauſes the blood to run in ſuch abundance, that his ſtrength begins to fail him. Yet HIALMAR complained that his weapon had done too little execution; aſſured, that could he have graſped it with both his hands, his adverſary would ſoon have bit the earth. Then GRYMER raiſing his ſabre with both his hands, let it fall on the caſque of HIALMAR, and he him-

himſelf likewiſe dropt, enfeebled by the loſs of blood that flowed in torrents from his gaping wounds.

HIALMAR's warriors carefully interred the dead body of their chief, and buried his gold along with it (c). GRYMER was conveyed on ſhip-board by his followers; who immediately ſet ſail. Thus ended the combat between theſe two Heroes. By the time that GRYMER drew near his own country, his wounds were enflamed, his ſtrength was waſted away, and his life ſeemed to draw near to its end. On his arrival, the king and his daughter being informed of his danger, that princeſs chearfully undertook his cure; which having effected, they were united in marriage. A grand banquet was prepared to celebrate their nuptials in the royal hall, and all the courtiers, richly habited, were ſumptuouſly entertained. Wine and Hydromel * flowed plentifully round, and as for Water it was not ſo much as thought of. During theſe nuptials, the joy was great and uninterrupted: the king diſtributed gold among his gueſts; and the great men of the realm returned to their homes loaded with preſents. But above all, the beauteous bride of GRYMER overwhelmed her Hero with all kinds of felicity.

* Or Mead.

We muſt now relate what paſſed in the interim. HIALMAR's warriors, aſtoniſhed to ſee their chief fall by the ſword of the valiant GRYMER, with grief-pierced hearts declared, they ſhould never find his equal. They departed home ſorrowful and dejected; but at the ſame time nouriſhed in their boſoms an implacable deſire of vengeance. They ſet ſail toward BIARMLAND, and the violence of the waves favouring their courſe, they ſoon beheld the caſtle of HAREC Hialmar's father. The ſight of this ſomewhat conſoled their grief. Inſtantly landing, they entered the palace, as the king was coming forth to meet them. This aged prince ſeeing his warriors pale and dejected, with downcaſt eyes, enquired if HIALMAR remained on ſhip-board, and whether he had gained the fair prize he ſought for? "Hialmar," ſaid they, "has "not received ſlight wounds in the com-"bat: he is diſpoiled of life: he hath not "even ſeen his beautiful miſtreſs." The king, ſtruck with conſternation, poured forth a deep ſigh, and cried, "Certainly "the death of HIALMAR is a moſt affect-"ing loſs!—Let the Bugle Horn ſound to "arms. I will go ravage Sweden. Let "every man who bears a ſhield, launch his "veſſel into the ſea: let us renew the war; "let the helmets be broke in pieces, and

" let all prepare for the claſh of ſwords." The whole country was unpeopled by the aſſembling of the warriors; who ardently thirſted after battle, that by a ſpeedy vengeance they might give comfort to ' the ' ſhade of' HIALMAR. The rendezvous being fixed, multitudes repaired thither from every quarter. The moſt diſtinguiſhed warriors were covered with entire coats of mail, and their gilded arms caſt a reſplendent gleam around them.

HAREC having diſtributed to others ſuits of armour of the hardeſt ſteel, helmets and cuiraſſes, ſwords and darts and ſhields, put himſelf at the head of this reſolute band; and led them forth to war. They immediately embarked, and full of courage, ſet ſail, ranging their bucklers, which reflected rays of light, along the ſides of their veſſels. Their ſails were compoſed of a fine ſtuff, bordered with blue and ſcarlet. HAREC exhorted them to revenge, and inſpired them with intrepid reſolution by his warlike diſcourſes. The ſoldiers ſeconding his wiſhes, hoiſt and ſpread their ſails with a generous emulation to outdo each other. The billows reſound before the prows of the ſhips as they preſs forward; the wind redoubles its force; the ſea foams and ſwells; and the white waves daſh againſt the ſides of the veſſels. They ſcud along

as

as ſwift as the lightning; and the mermaids with difficulty follow them, in order to feaſt on the pitch with which their keels are beſmeared. At length the Biarmian Heroes reach the Swediſh coaſt: they caſt anchor and moor in the bottom of the haven. Their cables are hove down, and lie floating from their ſides. They ſoon gain the ſhore in their light ſhallops; and preſently cover themſelves with their helmets. HAREC again invites them to vengeance, and commands them to lay waſte the land with fire and ſword. His orders are obeyed; the ravage begins: the flames ſpread over the country, and the inhabitants loſe at once their glory and their lives. Sweden becomes one continued ſtream of fire. Its Heroes are laid low. Nothing is heard but the reſounding of the ſhrill clarion: nothing is ſeen but heads diſſevered by the deep-cutting ſword. At length count ERIC is appriſed that war deſolates the dominions of his king. That Hero inſtantly girds on his ſword, to put a ſtop to theſe dreadful ravages. He collects together both the free-men and the ſlaves throughout the kingdom. Soon was this valiant troop in arms: this troop, among whom ſo many were deſtined to loſe their lives. The two armies joined battle; the ſwords were blunted on the helmets and

ſhields. The far-ſounding trumpet animates the combatants; the darts pierce them thro', the ſharp iron ſevers their limbs, ſo that almoſt all ſeem devoted to death.

A gallant warrior, named GRUNDER, was preſent at that engagement; whoſe ſword was accuſtomed to break in pieces the beſt tempered buckler; and whoſe ſlaughter fattened the hungry wolves. He held the rank of Duke in HAREC's kingdom: full of ardour in the combat, whether he fought with the ſword or lance, he had ſent many a fair corpſe to the regions of death. This valiant Hero threw himſelf into the thickeſt of the battle, and laying proſtrate at his feet a multitude of warriors covered with ſweat and blood, he devoted them a prey to the ſavage beaſts. Count ERIC, enflamed with rage and vengeance, haſtened to oppoſe the progreſs of this chief: but a ſhower of darts laid him in the duſt, and forced his immediate followers to retire: the reſt of his ſoldiers ſeeing him proſtrate on the earth, caſt their ſhields away, and ſaved themſelves by a ſpeedy flight. The conquerors ſhed rivers of blood among the vanquiſhed, and raiſing the ſhout of joy dreadful to hear, hack with their ſwords the ſhields of their enemies. Theſe haſtily fly to the woods, leaving the field of battle, ſpread over with the ghaſtly corps of their com-

companions; being themſelves irreſolute and diſmayed, having neither targets nor helmets left for their defence; while the victorious Biarmians, regardleſs either of glory or virtue, proceed to burn the houſes every where ſcattered over the country.

King CHARLES is informed that his warriors are periſhed; that his chieftain ERIC himſelf is deſtroyed, and that his army are weltering in their blood. He is likewiſe told, that in HAREC's train there is a chieftain named GRUNDER, whoſe reſplendent ſword hath made a terrible carnage of his people. GRYMER heard alſo this relation, and throwing down his dagger, ſtruck it with violence into the table; but the king, with his, pierced it through and through. All inſtantly fly to arms: every one prepares himſelf for battle. The trumpet ſounds, each warrior is accoutered, and the women, ſenſibly alarmed, ſurrender up themſelves to fear.

In the mean time the people flock around the king; crying, that a woful devaſtation was ſpread over Sweden, and that the flames, without diſtinction, devoured every dwelling. The king, at the hearing of this calamity, waxes red with fury, and orders the blue ſteel of their arms to be dyed in blood. At the loud clangor of the poliſhed trumpets, the ſoldiers vow revenge for their loſs. GRYMER, panting for battle, was

dreſſed out in a coſtly cuiraſs: being thus in armour, he appeared ſtill more handſome than before; and his ſword reflected a dazzling luſtre. The whole army, impatient for the fight, began the onſet by ſlinging ſtones. HAREC's Soldiers, on their part, returned the attack, and ran eagerly to the combat. The wounds are impatient to be made with the points of the ſwords. Pikes and arrows fly with violence. GRUNDER cuts ſhort the thread of life of all who come in his way. GRYMER inflames the ardour of his people. CHARLES, an eye-witneſs of the encounter of theſe Heroes, deals deſtruction around him, and pays an abundant tribute to death. Every thing gives way to the reſiſtleſs craſh of his death-dealing blows: his glittering ſword pierces to the heart. Thus the warriors fall in crowds in the conflict. The vultures aſſemble to devour their prey: the young eagles ſcream around, and the carnivorous beaſts lie waiting for the dead. The high ſoaring hawks rejoice with ſhrill cries over their ſmoaking repaſts. Many wolves were likewiſe ſpectators of the action. GRUNDER was ever active in diſcompoſing his adverſaries, and his eager ſword ran down with blood. CHARLES beholds his people diſcomfited and hewn in pieces by this warrior. At length they meet, and with hearts boil-

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ing with dreadful rage, they engage each other. Their ſtrokes are impetuouſly redoubled, till at length the king falls, covered with wounds; and his limbs float in his own blood. At that inſtant, the bright daughters of Deſtiny invite him to enter the palace of Odin.

Thus fell CHARLES, in ſight of the exulting and rapacious wolves: when GRYMER ran furiouſly through the oppoſing battalions, and uttered bitter cries amid the ſwords of his enemies; while GRUNDER vaunts to have ſnatched the victory out of the hands of his foes, and to have cut off the king and count ERIC with the ſword. Perceiving GRYMER, he exclaims, "Thou "alone remaineſt to enter the liſts with "me. Revenge the cauſe of thy friends: "come and let us fight in ſingle combat: "it is now thy turn to feel the keenneſs of "my ſword." Immediately their ſabres hang dreadful in the air, like dark and threatning clouds. GRYMER'S weapon falls like a thunder-bolt. Dreadful is the encounter: their ſwords furiouſly ſtrike; they are ſoon bathed in gore. At length GRUNDER is covered with wounds: he ſinks amidſt a deluge of blood. GRYMER gives a dreadful ſhout of triumph, and with his envenomed ſword, cleaves the caſque of his enemy, hews his armour in pieces, and

pours the light in through his boſom. Then a ſhower of arrows is launched on both ſides: the darts tear through whatever may oppoſe them: and the bodies of the warriors, or their ſteel-defended heads can no more reſiſt the rapid ſword, than a ſoft bank of yielding ſnow. The moſt illuſtrious of the chiefs are deſpoiled of their bracelets, and the blue-edged weapon ſhivers the helmets and the breaſt-plates of all. At length the Biarmians, worſted, retire to their ſhips; every one flies as faſt as his ſtrength will permit him. The veſſels are inſtantly unmoored, and put to ſea: thoſe veſſels which are deſtined to be the meſſengers of ſuch ſad tidings. Yet the braveſt of their warriors retire but ſlowly, and ſeem by their geſtures ſtill deſirous of inſulting their conquerors.

HAREC was not ſeen to have fled among the crowd, nor had that gallant prince once turned his back during the combat. He was diligently ſought for; when his companions preſented themſelves along with him to GRYMER, and thus addreſſed him. "Stay! behold in thy power this dauntleſs Hero; who, weighed down with years, ſtill maintains the fight with all the ſpirit and courage of youth.—Thy renown will be fallacious, if thou deprive him of life; ſince he is a man

" whoſe equal it will be difficult to find." GRYMER caſt a look on the king, nor was the animoſity between theſe two warriors yet extinguiſhed. HIALMAR's death was ſtill regretted, although an ample vengeance had been taken. At length GRYMER thus beſpake him. " The king, my father-in-" law, hath loſt his life; and thy ſon was " become famous for his valour. Let our " mutual loſſes be deemed equal; and let " the death of GRUNDER atone and com-" penſate for that of ERIC. For thee, O " king, accept at my hands both life and " peace. Thou haſt ſignalized thyſelf in " combats: keep henceforth thy mighty " ſhips, and thy Biarmian kingdom." Every one was pleaſed with this noble and generous ſentence of GRYMER. The two Heroes entered into a ſtrict and faithful alliance. The king, pleaſed to have preſerved his life, immediately conducted his fleet to Biarmland. The warriors laid up their arms in peace: the wounded were brought home to be healed: and hilly monuments were raiſed for the ſlain (D). GRYMER reigned, honoured by his ſubjects, and beloved by the fair partner of his bed. He was magnificent, eloquent and affable: and all the inhabitants of thoſe countries celebrated his praiſes.

REMARKS ON THE PRECEDING PIECE.

(A) "A valiant count."] In all the ſtates of Germany, that were ſubject to the monarchical form of government, beſides the KING, who was hereditary, the nation choſe to themſelves a CHIEF or LEADER, who ſometimes bore the title of COUNT, and ſometimes that of DUKE*. The King was deſcended of one certain family; but the choice of the Chieftain was always conferred upon the braveſt warrior. *Reges ex nobilitate, Duces ex virtute ſumunt*, ſays Tacitus, De Mor. Germ. This paſſage, as Monteſquieu hath clearly ſhown, is a clue that unravels the hiſtory of the middle ages. Under the firſt race of the Kings of France, the crown was hereditary, the office of Mayor of the Palace elective. This cuſtom the Franks had brought with them from their original country.

(B) "Brotherly confederacy.—Fr. *Confraternité*."] Here we plainly diſcover thoſe Fraternities in Arms, which are ſo often mentioned in the hiſtory of Chivalry, in France, England, and elſewhere. Joinville is poſſibly the oldeſt Author who ſpeaks of them in France, where they ſtill ſubſiſted in the time of Brantôme. M. de Ste. Palaye, in his excellent Memoirs of Chivalry, relates the terms and conditions of theſe aſſociations. They differed in no reſpect from thoſe in uſe in the north. Our moſt ancient Chronicles afford us examples of theſe Confraternities, and in general, every thing that conſtituted Chivalry was eſtabliſhed in the north in thoſe early ages, when they had not the leaſt idea of it in the more ſouthern nations.

(C) "Buried his gold

* *Iſlandice*, IARL: whence our title EARL. T.

"with

" with his body."] We have ſeen, in the former part of this work *, that one of the chief funeral Ceremonies, conſiſted in depoſiting along with the defunct whatever had been moſt precious and dear to him during his life. Upon opening the old burial-places, various kinds of iron inſtruments are ſtill found there; though, whatever our Poet may ſay, the little earneſtneſs that is ſhown for ſearching into ſuch receſſes, is a ſufficient proof that men ſeldom find any great quantity of gold concealed in them.

(D) " Hilly monu-
" ments . . . . for the
" ſlain."] This inconteſtably proves, that the events related in this Poem, are of very ancient date. From the firſt erection of churches in the north, it was ſtrictly forbidden to bury in the open fields, as had been the cuſtom in times of Paganiſm. It has been already obſerved ‡, that theſe little ſepulchral mounts are found every where in Scandinavia, and in the countries lying upon the Baltic. The Norvegians carried this cuſtom with them into Normandy, where theſe little monumental Hillocks are often found, conſtructed like theſe of the north. The learned Montfaucon has given a full deſcription of one that was diſcovered in the year 1685, in the Dioceſe of Evreux.

It were needleſs to extend theſe Remarks farther, the preceding Poem being of itſelf ſufficiently characteriſtic of the manners of the times. In this, as in almoſt all other pieces of this Collection, may be perceived more force of imagination than could be expected from thoſe ages of ignorance and ferocity; not to mention, from ſo rigorous a climate. It muſt however be added, that much of the beauty and force of theſe Poems is loſt to us, who only read them in a proſe Tranſlation; who ſeldom, and not without much pains, can unfold the allegories with which their Authors a-

* See Vol. I. p. 341. Vol. II. p. 142.

‡ Vol. I. p. 222.

bound,

bound, and who enter neither into their ſyſtem of Mythology, nor into the manners of the times wherein they were written.

What muſt we conclude from all this? Can we doubt whether theſe Scandinavian Poets, ſometimes lively and ingenious as they were, were the ſame barbarians who ſet fire to Rome, overturned the Empire, and ravaged Spain, France and England? Yet this muſt be admitted, or we muſt contradict the whole tenor of hiſtory. Let us then grant, that the influence of the ruling paſſion might ſupply, in thoſe Northern Climes, the abſence of the Sun, and that the imaginations of mankind may ſubſiſt in full vigour and maturity, even during the infancy of reaſon.

THE END OF M. MALLET'S SECOND VOLUME.

SUPPLEMENT.

ADVERTISEMENT.

WE have now ſeen the end of M. MALLET's *Introduction a l' Hiſtoire de Dannemark*, and here the preſent Work might properly enough have been concluded: but as this Second Volume falls ſhort in ſize of the preceding, the Engliſh Tranſlator thought he ſhould make a very acceptable preſent to the learned Reader, if he ſubjoined by way of SUPPLEMENT, the Latin Verſion of the EDDA by Mr. GORANSON, whom our Author has mentioned in the INTRODUCTION to this Volume. By comparing this Verſion with the preceding one from the French, the genuine literal ſenſe of the original will the more compleatly be attained: And in illuſtrating ſo ancient and ſo peculiar a Compoſition, no kind of aſſiſtance will be found ſuperfluous. It may be a farther recommendation of the following pages, that Mr. GORANSON's Latin Verſion, (which, however barbarous and unclaſſical, is yet eſteemed literally exact) is in itſelf a great curioſity, as his own book will probably

fall into the hands of very few Readers in this kingdom. This Latin Verſion was publiſhed a few years ago at the foot of a correct edition of the EDDA in 4to, accompanied with another tranſlation into the Swediſh language, and prefaced with a long Swediſh diſſertation, "*De* EDDÆ *antiquitate, et indole, &c. ut et de antiquiſſimis et genuinis Skythis, Getis, Gothis, Atlantiis, Hyperboreis, Cimbris, Gallis, eorumque Satore Gomero.*"

If the preceding Verſion from M. MALLET ſhould be found in ſome places to differ pretty much from this of Mr. GORANSON, we probably muſt not attribute it wholly to the freedom, with which the former has ſometimes paraphraſed the original in order to accommodate it to the modern taſte, but in many inſtances to the different copies of the EDDA which they each of them reſpectively followed; and for this our Author has himſelf apologized in the INTRODUCTION. They alſo differ in their ſeveral diviſions of the work: but for this alſo M. MALLET has already accounted *. In the following Verſion Mr. GORANSON's own Diviſions are preſerved in the Text; but thoſe of M. MALLET are carefully noted in the Margin. T.

* See above, pag. 24.

HYPERBOREORUM ATLANTIORUM

SEU

SUIOGOTORUM ET NORDMANORUM

E D D A,

Hoc eſt, ATAVIA, ſeu Fons Gentilis illorum et Theologiæ et Philoſophiæ, VERSIONE LATINA Donata, &c. Ad Manuſcriptum, quod poſſidet Bibliotheca Upſalenſis, antiquiſſimum, correctiſſimum, et quidem membranaceum, Goticum, in lucem prodit

Opera et Studio

JOHANNIS GORANSON,

Philoſ. Magiſtri.

BOK *theſſi heiter* EDDA; *henna hever ſamſetta* SNORRI STURLO SON, *&c.*

LIBER hic vocatur EDDA, eam compoſuit SNORRO STURLÆ FILIUS, eo modo, quo hic ordinatum eſt. Primum vero de Aſis et Ymio. Mox de Poeſi, et multarum rerum epithetis. Poſtremo Series Genealogica, quam Snorro confecit de Haquino Rege, et Duce Skula.

Pars Prima,

Seu

SNORRONIS STURLÆI

EDDA

PROPRIE SIC DICTA.

* *OMNIPOTENS DEUS creavit cælum & terram & omnes res, quæ illa ſequuntur: & poſtremò homines, ex quibus Generationes provenere, Adamum & Evam. Et diſpergebantur familiæ per orbem deinceps. Sed cum exinde præterlapſa eſſent tempora, diſſimilis evaſit populus. Quidam erant boni; quidam vivebant ſecundum concupiſcentiam*

* Vid. ſupra pag. 3. Not.

ſuam. Propter hoc erat ſubmerſus aquis orbis, exceptis illis, qui cum Noacho in arca eſſent. Poſt hæc incolebatur iterum orbis (mundus) ab illis, ſed omnis multitudo negligebat tunc Deum. Quis vero poſſet tunc narrare magna Dei opera, cum obliti eſſent DEi nominis? Sed hoc erat per univerſum orbem, ut populus erraret. Nihilo tamen minus dabat Deus hominibus terrena dona, opes & felicitatem, & ſapientiam ad diſcernendum terrenas res ac limites cæli terræque. Hoc admirabantur illi, quod terra ac animalia haberent eandem naturam in quibuſdam, licet diſſimiles eſſent. Hoc eſt unum, quod terra ſit viridis in ſummis montibus. Scaturitque ibi aqua, nec opus eſt, ibi ut profundius fodiamus, quam in depreſſioribus vallibus. Ita etiam comparatum eſt cum animalibus ac avibus, ut in illis ſanguis elicitus, tam cito emanet in capite ac in pedibus. Altera indoles hæc eſt terræ, ut quolibet anno creſcat in illa gramen & flos, & eodem anno decidat. Sic etiam animalibus, aut avibus contingit, ut eis creſcat pilus ac pennæ, & decidant quolibet anno. Hæc eſt tertia proprietas terræ, ut illa ſit aperta & effoſſa, tunc progerminat gramen in ipſo hoc pulvere, qui ſupremus eſt in terra. Illi aſſimilarunt montes ac lapides dentibus oſſibuſque. Ita concludebant illi ex his, terram eſſe vegetam & habere vitam aliquo modo, cum illa aleret omne vivum, ſuumque agnoſceret

omne

omne, quod moriretur. Usque ad illam referebant genus suum. Videbant etiam, inæqualem esse cursum lunæ. Quædam (lunationes) longius progressæ, quam cæteræ. Hoc considerantes concludebant, aliquem hasce gubernare: eumq; divitem atq; præpotentem esse; etiam cogitabant, eum fuisse antequam lunationes, atque præesse lumini solis, rori terræ, & ventis, atque turbinibus. Non vero sciebant, ubi esset. Attamen credebant, eum esse omnium rerum gubernatorem. Utque hoc memoria tenerent, rebus omnibus nomina, etiam sibi, imposuerunt. Deinde superstitio dimanavit in varias partes orbis, in quas homines dispersi sunt; aut linguis discriminati sunt. Sed omnia judicabant illi more terreno (humano), quippe cum non haberent donum (aliquod) spirituale, atque credebant, omnia esse ex materia quadam creata, sive fabricata.

Quomodo divisa sit terra in tres partes.

Terra dividitur in tres partes. Harum una a meridie ad occidentem juxta mare mediterraneum extenditur, quæ Africa vocatur. Pars vero meridionalis adeo calida est, ut calore solis ardeat. Altera pars ab occidente septentrionem versus porrigitur, mari adjacens, Europa nuncupatur, seu Enea. Hujus septentrionalior pars adeo est frigoribus exposita, ut nec herbarum, nec incolarum sit patiens.

A ſeptentrione juxta orientem, meridiemque verſus ſita regio, dicitur Aſia. Hæc terræ habitabilis pars omnigeno ornamento, & divitiis auri, pretioſorumque lapidum, ſuperbit. Hic eſt meditullium terræ. Et ſicut heic omnia ſunt meliora, quam in cæteris locis; ita etiam homines ibi ſunt honoratiores, quam alibi, propter ſapientiam, & fortitudinem, & pulcritudinem, & quæ ſunt reliqua. Ibi ſita fuit urbs, quam Trojam vocamus. Trojanum vero imperium in duodecim minora diviſum fuit regna, uni tamen capiti ſubjecta. Ibi et jam duodecim linguæ fuere primariæ. Horum unus dictus fuit Memnon, cujus Conjunx erat filia Priami regis, Troja. Horum filius Tros, quem nos Thorem vocamus. Qui duodecim annos natus viribus polluit maturis. Tunc terrâ duodecim pelles urſinas ſimul ſuſtulit. Hic de multis ſimul pugilibus furioſis victoriam reportavit, nec non feris, draconibuſq;. In ſeptentrione mulierem fatidicam invenit, nomine Sibillam, nobis vero Sif dictam. Proſapiam eius nemo novit. Quorum filius vocatus fuit Lorida, ejus filius Vingitor, cujus filius fuit Vingener; c. f. Moda, c. f. Magnus, c. f. Sefsmeg; c. f. Bedvig; cujus f. Atra, nobis Anna: c. f. Iterman: c. f. Eremod; c. f. Skialdum, nobis Skold; c. f. Biaf, nobis Bear; c. f. Jat; c. f. Gudolfur; c. f. Finner; c. f. Frialaf. nobis Fridleif: c. f. Vodden, nobis Odinus.

De adventu Odini in Septentrionem.

Hic Odinus fuit perſpicaciſſimus in rebus præſagiendis. Ejus conjux fuit Frigida, quam Friggam nominamus. Ille celeriter profectus in terram Borealem magno comitatu, & opibus. Et ubicunque venerant, magni æſtimati ſunt, Diiſque ſimiliores, quam hominibus ſunt habiti. Hi venerunt in Saxoniam, ibique Odinus terram undicunque ſibi ſubjecit. Ubi regni cuſtodes reliquit tres ſuos filios. Vegdreg præfuit Saxoniæ Orientali: alter ejus filius, Beldeg vocatus, nobis Baldr, poſſidebat Veſtphaliam, hoc regnum ita nominabatur. Tertius ejus filius, nomine Siggius, habuit filium Rerim, Patrem Volſungi; a quo Volſungi originem ducunt. Hi Franclandiæ præſiderunt. Ab hiſce omnibus multæ nobileſque familiæ ſunt ortæ. Inde profectus Odinus in Reid Gotiam, eandem ſuo ſubjecit imperio, ibique regem conſtituit filium ſuum Skoldium, Patrem Fridleifii, a quo Skoldungi provenere. Hæc vocatur jam Jotia, illis Reidgotia dicta.

Quomodo Odinus venerit in Svioniam, & dederit filiis ſuis regnum.

Hinc Odinus proficiſcebatur in Suioniam, ubi erat rex, qui Gylfius nominabatur. Et cum hic audiret de Aſiaticis viris, qui Aſæ erant

vocati ibat obviam eiſdem, eoſque invitabat in ſuum regnum. Sed hoc conſequebatur itinera illorum, ubicunque morarentur in regionibus, ut eſſet ibi ubertas annonæ, & pax; & credebant homines, deos eſſe horum gubernatores. Cum hi magnæ auctoritatis viri ſuperarent pleroſque reliquos homines pulcritudine atque ſapientia. Heic placuit Odino pulcra vallis, atque regionis bona conditio, unde etiam elegit ſibi locum, urbi ſtruendæ idoneum, quæ jam Sigtuna vocatur. Ordinavit ibi Gubernatores eodem modo ac Trojæ. Erant præfecti duodecim viri judiciis, lege regni faciendis. Deinde iter fecit Odinus verſus ſeptentrionem, uſque ad mare, quod putavit cingere omnem terram, ibique regem conſtituit filium ſuum Semingum, quæ terra jam Norrigia vocatur. Et derivant Norrigiæ reges, ac Jarli, inde ab illo ſuum genus. Cum Odino profectus fuit Yngvius, qui ei in regno Svionum ſucceſſit, cui etiam originem debent Ynglingi. Hi Aſæ hic uxores ducebant, & fiebant hæ familiæ perplurimæ, in Saxonia, & Septentrione. Horum Lingua ſola in uſu fuit in hiſce regionibus, & inde judicant homines, hos lingvam attuliſſe in Septentrionem, in Norrigiam nempe, Daniam, Svioniam, & Saxoniam.

Hic incipit deceptio Gylfii, inde ab adventu ejus ad Pantopatrem domi, Aſgardiæ; de multiſcientia ejus; deque Aſarum illuſione, & quæſtionibus Gylfii.

GYLFIUS erat vir ſapiens, & conſiderabat hoc, quod omnis plebs laudaret illos, atque omnia evenerint, ad voluntatem illorum; ſive hoc naturæ illorum, ſive Divinæ virtuti eſſet adſcribendum. Aſgardiam profectus aſſumſit formam ſenilem. Sed Aſæ erant perſpicaciores, (imo ut) prævideret iter ejus, eumque faſcinatione oculorum exciperent. Tunc cernebat ille altum palatium: Tecta ejus erant tecta aureis clypeis, ut tectum novum. Ita loquitur Diodolfius: *Tectum ex auro micante, Parietes ex lapide; Fundamina aulæ ex montibus, fecere Aſæ ſagaciores.* Gylfius conſpicatus eſt virum quendam in oſtio Palatii, ludentem gladiolis, ſeptem ſimul in aera vibratis. Hic illius quæſivit nomen, qui Ganglerus vocabatur, * Rifeos montes tranſvectus jam interrogavit,

* Iſlandicè, *Al Rifils Stigum.*

quis

quis palatium poſſideret. Hic reſpondebat, eundem horum eſſe regem: & ego debeo comitari te ut illum videas. Ibi intuitus eſt multa palatia, multoſque homines, & multa pavimenta; quidam bibebant, quidam ludebant. Tunc loquebatur Ganglerus, cum ei multa heic apparerent incredibilia: *Januæ omnes, antequam progeſſus fueris, bene aſpiciendæ, nam ſciri nequit, ubinam inimici ſederint in ſcamnis, tibi inſidiaturi.* Tria conſpicatus ſolia, alterum altero altius, & cuilibet virum inſidentem. Jam nomen quæſivit regis illorum. Tunc ille reſpondebat, qui eum intromiſit: ille qui infimo ſedet throno, eſt rex nomine Har (Excelſus), cui proximus Iafn-Har (Excelſo æqualis), atqui ſupremus, Tertius [*Thridi*] dicitur Har. Ille a Ganglero quæſivit, plurane eſſent ejus negotia. Sed cibus potuſque ſine pretio porrigitur. Ganglerus dicit, ſe omnium primo eſſe interrogaturum, num eruditus & ſapiens quidam adſit. Har (Excelſus) reſpondit, eum non incolumem egreſſurum, ſi doctior eſſet. Atque tu progreſſus ſtabis interrogaturus: ſedebit vero, qui reſpondeat.

HISTORIA PRIMA.

De quæſtionibus Gangleri.

GANGLERUS orſus eſt tunc ſuum ſermonem. Quis eſt Supremus, ſeu Primus Deorum? Har reſpondet: Qui noſtra lingua Pantopater dicitur. Sed Aſgardiæ habebat ille XII nomina. * Pantopater; Vaſtator; Nictans; Neptunus; Multiſcius; Sonans; Optator; Munificus; Depopulator; Uſtulator; Felix. Tunc Gang. Ubi eſt hic Deus? Aut quid poteſt efficere? aut quid voluit ad gloriam ſuam manifeſtandam? Har reſp. Ille vivit per omne ævum, ac gubernat omne regnum ſuum, & magnas partes & parvas. Tunc reſp. Jafnhar (Excelſo æqualis): ille fabricabat cœlum ac terram & aera. Tunc loquebatur Tertius †: Hoc quod majus eſt, quam quod fabricabat hominem, & dabat ei ſpiritum,

* Iſlandicè, *Alfauthr. ſlindi. Svithur. Svithrer. Herian. Nikadr. Nikuthr. Vithrer. Salſkr. Fiolner. Oſki. Omi. Ri-*

† Iſlandicè, *Thridi.*

qui

qui vivet; licet corpus evanuerit. Et tunc habitabunt omnes cum illo juſti, ac bene morati, ibi, quod Gimle, dicitur. Sed mali homines proficiſcuntur in infernum. Ita dicit in Sibillæ [*Voluſpæ*] vaticinio: *Initium erat temporis, Cum nihil eſſet, Neque arena nec mare, Nec fundamina ſubter. Terra reperiebatur nullibi, Nec ſuperne cœlum. Hiatus era perpetuus, Sed gramen nullibi.* Tunc reſp. Jafnhar: Multos annos antequam terra erat creata, Niflheimium fuit paratum, ejuſque in medio eſt fons nomine Hvergelmer. Hinc profluunt amnes hiſce celebrati nominibus; * Angor, Gaudii remora, Mortis habitatio, Celerrima perditio & vetuſta, Vagina, Procella ſæva, Vorago, Stridor & Ululatus. Late emanans; Vehementer fremens portas inferni alluit †. Tunc dicit Tertius [*Thridi*].

OMNIUM

* Iſlandicè, *Kvol. Gundro. Fiorni. Fimbulthul. Slithan. ok Hrithr. Sylgr. ok Ylgr. Vidleiptr. Gioll. er næſt Helgrindum.*

† Cum Divus ille Platò, quingentis circiter ante Natum mundi Soſpitatorem annis, iiſdem, ac Edda, verbis vitæ futuræ mentionem injecerit, lubet eadem heic inſerere. Ita vero ille in Axiochò T. III. f. 371. "Atque "ſi alium ſermonem quo- "que audire velis, quem "mihi Gobrias olim re- "ferebat, vir cumprimis "eruditus & Magi etiam "nomine illuſtris, ita ha- "beto. Is Avum ſuum "& cognominem dicebat, "in Xerxis memorabili "illa in Græciam expe- "ditione, in Delum miſ- "ſum, ut inſulam tuere- "tur. Quæ quidem in- "ſula duorum Deorum "natalibus

" natalibus celebris eſt.
" Ibi ex æneis quibuſdam
" tabulis, quas ex Hyper-
" boreis montibus Opis
" & Hæcaerga detuliſſent,
" hæc ſe intellexiſſe com-
" memorabat: Quum vi-
" delicet animi & corporis
" facta eſſet ſolutio, ani-
" mum ad inconſpicabi-
" lem quendam locum
" proficiſci, ſubterraneum
" quidem illum; in quo
" Plutonis regia non mi-
" nor Jovis aula ſit in ter-
" ra: Terram mundi uni-
" verſi medium obtinere:
" Cœlum globoſum eſſe,
" cujus dimidiam partem
" cœleſtes, majorumque
" gentium dii tenerent:
" Alteram inferi, quorum
" alii fratres eſſent, alii
" eorum liberi. Veſtibu-
" lum autem, quo aditus
" patet ad Plutoniam re-
" giam, clauſtris ferreis
" firmari, atque ſepiri:
" Tum vero fluvium
" Acherontem occurrere;
" deinde Cocytum: Qui-
" bus trajectis, ad Mi-
" noem & Radamantum
" deduci oporteat, in eum
" locum, qui Campus Ve-
" ritatis appellatur. Ibi
" judices ſedent, qui
" quam quiſq; vitam vix-
" erit eorum, qui illuc
" veniunt, quibuſque in
" ſtudiis verſatus ſit, dum
" in corpore eſſet, quæ-
" ſtionem habent. At
" nullus ibi mendacio re-
" lictus eſt locus. Illos
" vero, qui boni dæmo-
" nis ductum auſpicium-
" que ſequuti vitam eſ-
" ſent imitati Deorum,
" Beatorum, Piorumque
" ſedes incolere. Ibi tem-
" peſtates anni frugum
" omnis generis copia &
" ubertate abundare, fon-
" tes aquis limpidiſſimis
" ſcatere, herbis variis
" prata conveſtiri. Illic
" Philoſophorum ſcholas
" eſſe, theatra Poetarum,
" & circulares choros,
" muſicas auditiones, op-
" portune compoſita con-
" vivia, & dapes, quæ
" ultro ex ipſo ſolo ſup-
" peditantur, & immor-
" talem lætitiam, omni
" denique jucunditate
" perfuſam vitam. Non
" enim vel iniquum fri-
" gus, vel intemperatum
" calorem ibi dominari,
" ſed bene temperatum
" aërem diffundi, ſubtili-
" bus ſolis radiis illuſtra-
" tum. Ibi vero ipſis
" initiatis quendam eſſe
" principatum, & ſacra
" diis recte fieri. Quo-
" rum

" rum autem vita per ſce-
" lera traducta eſt, rap-
" tari a furiis ad Erebum
" & Chaos per Tartarum.
" Illic impiorum profliga-
" torum eſſe ſedem deſti-
" natam - - Ibi eos fe-
" rarum laniatu, & ignis
" flammis perpetuis, omni
" ſupplicio affectos, æter-
" nis pœnis cruciati-
" buſq; vexari. Atq; hoc
" quidem ego a Gobria
" audivi."

HISTORIA SECUNDA.

Hic narratur de Muſpellſheimio. & Surtio (Nigro).

OMNIUM primo erat Muſpellſheimium, quod ita nominatur. Hoc eſt lucidum, ac fervidum, atque impervium exteris viris. Niger dominatur ibi, & ſedet in extremitate terræ. Ille tenet flamantem gladium manibus. Et in fine mundi eſt ille venturus, ac vincet omnes deos, atque comburet hoc univerſum (cum) igne. Ita dicitur in Vaticinio Sibillæ *; *Niger venit ab auſtro, Cum ſtratagematibus fallacibus. Splendet. ex gladio Sol volubilis. Saxa & montes fragorem edunt; Sed dii perturbantur. Calcant viri viam mortis; Sed cœlum diffinditur.* Gang. perconctatus. Quomodo ordinatum fuit antequam familiæ, ſeu homines eſſent, populuſque augeretur. Tunc Reſp. Har.

* Iſlandicè, *Voluſpa.*

HISTORIA TERTIA.

Hic narratur de creatione Ymii Gigantis.

AMNES illi, qui vocantur Elivagæ, ſunt ita procul progreſſi ab ſcaturigine ſua, ut veneni volubilitas rigeſceret, tanquam ſcoria in fornace. • Hoc fiebat glacies, ac ſubſtitit, nec manavit. Tunc ſuperfuſum fuit heic, & quicquid veneni induratum fuit, gelu obriguit, auctaque fuit pruina, altera ſuper alteram, per totum Abyſſum. Tunc Excelſo æqualis *; Abyſſus, ad ſeptentrionem ſpectans, oppletum eſt mole, ac gravitate pruinæ, atque glaciei; ſed intus, turbinibus, ac tempeſtatibus. Auſtralior vero pars elevebatur adverſus fulgetra, & ſcintillas, quæ volarunt ex Muſpellſheimio. Tunc dicit Tertius †: Uti ex Niflheimio ſpirabat frigidum, ac horridum: ita omnia, Muſpellſheimio oppoſita, erant fervida, & lucida. Sed Abyſſus erat levis, tanquam aura ſine vento. Et cum ſpiritus

* Iſl. *Jafn-Har.* † Iſl. *Thridi.*

caloris

caloris occurreret pruinæ, liquefacta fuit, & deſtillavit. Et per POTENTIAM EJUS, QUI GUBERNABAT, fiebat homo, Ymius vocatus. Rimtuſſi (Pruinæ gigantes) vero vocarunt eum Oergelmium: Et ex illo propagatæ ſunt eorum familiæ, uti hiſce perhibetur. *Sunt fatidicæ omnes E Vittolfio; Spectra omnia E Vilmœdio; Gigantes omnes Ex Ymio progeniti.* Et iterum: *De Elivagis ſtillarunt veneni guttæ, eratq; ventus, unde fiebat gigas.* Ex quo familiæ provenere omnes. Tunc locutus eſt Ganglerus: Quomodo creſcebant familiæ inde, ſeu, num creditis, eum Deum eſſe? Tunc regeſſit Jafnhar. Nequaquam credidimus nos, eum eſſe Deum. Malignus enim erat ille, & ejus progenies, quæ Rimtuſſi ſunt. Et ille dormiens ſudavit, & ſub ſiniſtra manu ejus creſcebat mas, & fœmina. Et alter pes ejus procreavit filium cum altero, & inde familiæ venere. Tunc locutus eſt Ganglerus: ubi habitabat Ymerus, aut quid fuit alimentum ejus? Har reſpondet:

HISTORIA QUARTA *.

De eo, quod creata ſit vacca Oedumla.

PROXIMUM hoc erat, quod pruina ſtillavit, unde fiebat vacca Oedumla. Quatuor amnes lactei manabant ex uberibus ejus, illaque alebat Ymium. Vacca vero alebatur lingendo pruinoſos lapides, ſalſugine obductos. Et prima quidem die, ea lingente, crines exiere humani: ſecunda die, Caput: Tertia vero, integer mas, nomine Buris celebratus; pater Boreæ, cujus conjunx Beizla, filia Bœldornis gigantis. Hiſce tres fuere filii; Odinus, Vilius, Veus. "Et hoc nobis perſuaſum eſt, inquit "Har, hunc Odinum, ac fratres ejus, eſſe "gubernatores totius orbis atque terræ. "Et hic ille eſt Dominus, quem, ſine pari, "magnum eſſe, novimus."

* FAB. III. apud Mallet, vid. p. 18.

HISTORIA QUINTA*.

Quomodo filii Boreæ crearent cælum & terram.

BOREADES occiderunt Ymium, & tam multum ſanguinis ex illo profluxit, ut hocce ſuffocarint omnes familias Rimtuſſorum, uno tantum excepto, una cum domeſticis ſuis. Illum Gigantes nomine Oergelmeri inſigniunt. Hic aſcendens cymbam ſuam, conſervatus eſt. Et hinc Rimtuſſorum familiæ.

Perplurimis annis, Antequam terra eſſet Creata iterum, tunc erat Bergelmer natus, Quod ego cumprimis memini, Sapientem gigantem Cymbæ fuiſſe impoſitum & conſervatum. Iterum Gangl. Quid tunc negotii Boreadibus, quos Deos eſſe, credis? Har reſp. Hoc non parvi eſt momenti: Hi enim ex Ymio, in medium abyſſi tranſlato, fecerunt Terram; ex ſanguine Maria, & Aquam; Montes ex oſſibus; Lapides ex dentibus. Et ex oſſibus cavis, permixtis cum ſanguine, ex vulneribus profluente, illum creaverunt

* FAB. IV. apud Mallet, vid. p. 22.

Lacum

Lacum ſeu Mare, quo terram circumligarunt. Deinde e cranio factum Cœlum circumcirca ſuper terram poſuerunt, quatuor diviſum in plagas; cuilibet angulo ſuſtinendo ſuppoſuere pygmæum, quorum nomina: Oriens: Occidens, Septentrio, Meridies. Deinceps aſſumtos ignes ex Muſpellſheimio, & infra, & ſupra, per Abyſſum collocarunt in cœlo, ut lucerent in terram. Hi locum certum fulgetris aſſignarunt omnibus. Hinc dierum exſtitit diſtinctio, annorumque deſignatio. Ita dicitur. *Sol neſciebat, Ubi locum haberet, Lunæ neſciebat, Quid virium haberet. Stellæ neſciebant, Ubi locum haberent.* Tunc locutus eſt Gang. Magna hæc ſunt facinora, magnaque fabrica. Har reſpondet: Rotunda eſt terra, & circumdata profundo mari: hujuſque littora gigantibus inhabitanda dederunt. Sed intra littora, inque illo loco, qui a mari quaqua verſum æque diſtabat, Urbem erexerunt contra incurſiones gigantum, circum circa terram: Materiam autem huic moli ſtruendæ ſuppeditarunt ſupercilia Ymii, nomine Midgardiæ impoſito. Ex cerebro vero, in aërem projecto, Nubes fecerunt: uti hic narratur: *Ex Ymii carne erat Terra creata iterum. Sed ex ſudore Maria: Montes ex oſſibus: Prata graminoſa ex crinibus: Sed ex capite Cœlum: Verum ex ſuperciliis fecere manſueti dii Midgardiam hominum filiis: Et ex cerebro erant duri animi (crudeles) Nubes.*

HISTORIA SEXTA*.

De Creatione Aſki & Emlæ.

AMBULANTES juxta littora Boreades invenere duas arbores, ex quibus duos creaverunt homines. Hiſce Primus Boreadum dedit animam, Secundus vitam; Tertius vero auditum & viſum. Vocatuſque fuit mas Aſkr, fœmina vero Emla. Unde prognatum fuit genus humanum, cui habitatio data erat ſub Midgardia. Deinde in medio regni Aſgardiam exſtruxere. Ubi habitabat Odinus, & illorum familiæ, quibus noſtræ originem debent. Adhuc Har: ibi ſita eſt urbs, nomine Hlidſkialf, & cum Pantopater heic ſupremo inſidet throno, oculis totum perluſtrat mundum, hominumque mores omnium. Conjunx ejus eſt Frigga, Fiorguni gigantis filia. Et ex hac proſapia familia Aſarum oriunda eſt, quæ Aſgardiam veterem ædificavit, eſtque divinum genus, cum ſit pater omnium Deorum. Terra erat filia ejus; horumque filius fuit Aſa Tor.

* Fab. V. apud Mallet, vid. p. 28.

NORUS

HISTORIA SEPTIMA *.

De Nore Gigante.

NORUS gigas, primus fuit Jotunheimiæ incola. Filia ejus erat Nox; quæ nigra fuit. Hanc uxorem duxit Naglfara, quorum filius fuit Auder; Filia vero illorum Terra. Hujus maritus erat Dæglinger, quorum filius fuit Dag, (Dies) qui pulcritudine patrem ſuum æquavit. Tunc Pantopater aſſumtos Noctem & Diem in cœlum tranſtulit, deditque eis duos equos, duoſque currus; & hi terram circumequitant. Nox inſidet Rimfaxæ, qui terram irrorat guttulis, ex fræno ſtillantibus: Dies vehitur Skinfaxa, & ſplendet aura atque terra ex juba ejus †.

Mundilfara duos habuit liberos; filium nempe, nomine Manæ (Lunæ,) filiam vero, Solis, quæ uxor fuit Glorniris. Dii

* Fab. VI. apud Mallet, vid. p. 33.

† Rimfaxa, h. e. equus pruinoſæ jubæ. Skinfaxa h. eſt, equus jubæ ſplendentis.

vero irati huic ſummæ arrogantiæ, in tantis aſſumendis nomínibus, hos trahendo currui Solis, quem ex igne de Muſpellſheimio volante creavere, junxerunt. Mane (Luna) duos rapuit liberos a terra, nomine Bil & Hiuka, diſcedentes a fonte Bygvaro. Situla nominabatur Sæger: Vectis vero Simul. Patri illorum Vidfidris fuit nomen. Hi liberi Lunam comitantur, uti terricolis apparet. Tunc Gang. Celerrime currit Sol, veluti pertimeſceret aliquid. Reſp. Har: Prope adeſt, qui ei inhiat: lupi duo nempe, Skoll & Hattius Hrodatvitnii filii. Tunc Gang. Quale eſt genus luporum? Har reſp. Gigantea quædam fœmina habitat ad orientem a Midgardia, in ſylva Jarnvid nominata, & ita nominantur illæ giganteæ mulieres hic habitantes. Turpis & horrenda anus eſt mater multorum gigantum, omniumque lupina forma indutorum. Hinc ortum eſt monſtrum Managarmer, quod ſaturatur vita morti vicinorum hominum, & deglutit lunam, tincto cœlo ſanguine; Tunc ſplendor ſolis deficit, uti hiſce narratur. *Verſus ortum habitat illa miſera in Jarnvide, & parit ibi Feneris filios: Ex quibus omnibus fit vaporis quædam exhalatio, Lunam devoratura, Giganteis induta exuviis; Saturatur vita morti vicinorum hominum; Aſpergit deos (rubore ſanguinis) cruore: Niger fit ſol ſequenti æſtate: venti maligni erunt. Sciſne hoc?*

GANG.

HISTORIA OCTAVA*.

GANG. Ubi iter a terra ad cœlum? Har ridens reſpondet, hoc non ſapienter eſſe interrogatum: Eſtne hoc narratum, deos ponte junxiſſe cœlum & terram, nomine Bifrœſt celebrata? Eam te vidiſſe, oportet: fieri poteſt, ut eum nomine Iridis inſigniveris. Tribus conſtat coloribus, & longe firmiſſimus; factuſque majori artificio, quam aliæ fabricæ. Licet vero firmiſſimus ſit, attamen frangitur, cum Muſpellii filii eum ſuper equitant. Et tranatant equi illorum magnos amnes, deinde iter conficiunt. Tunc Gang. Non videtur mihi, deos fideliter hunc exſtruxiſſe, cum tamen, quicquid velint, facere valeant. Tunc Har: Non ſunt dii ob hanc fabricam vituperio digni. Bonus pons eſt Bifrœſt. Nulla vero pars in hoc mundo datur, quæ ſibi confidere poteſt, Muſpellſoniis exeuntibus vaſtatum. Gang. pergit: Quid egit Pantopater, exſtructa Aſgardia? Har regeſſit: In initio diſpoſuit gubernatores, ſingulos ſingulis inſidentes ſoliis, juxta ejus mandatum lites hominum

* Fab. VII. apud Mallet, vid. p. 40.

dijudicaturos. Et conſeſſus judicum fuit in valle, nomine Idæ inclyta, in medio urbis. Primum illorum fuit opus, quod aulam exſtruxerint, in qua duodecim illorum ſolia ſunt: excepto illo, quod poſſidebat Pantopater. Hæc aula, artificioſiſſima ſua fabrica, omnes in terra domos vincit. Hic eſt Gladheimium (Gaudii habitatio.) Aliam ædificarunt, in qua variæ variorum deorum ſimulacra conſpiciebantur; hæc Deabus fuit aſſignata; fuitque aula optima & pulcerrima. Hanc vocant homines Vinglod (Veneris & amicitiæ aula.) Proximum, fabricabant domum, in qua diſpoſuerunt fornacem; nec non malleum, & forcipem ac incudem, atque omnia reliqua inſtrumenta. Deinde produxerunt metallum, lapides & lignum & perplurimum illius metalli, quod aurum vocatur; & omnem ſuppellectilem, & phaleras equorum, ex auro fecere, unde HÆC ÆTAS AUREA ſalutatur: Antequam dilapidarentur hæ divitiæ a mulieribus de Jotunheimia oriundis. Tunc dii inſidentes ſedibus ſuis regiis, in memoriam revocabant, unde Pygmæi ortum haberent, in pulvere nempe terræ, tanquam vermes in cadavere. Pygmæi primo erant creati, & vitam nacti in corpore Ymii, & tunc vermes erant; ſed juſſu deorum humanæ ſcientiæ participes fiebent & habebant formam humanam, attamen intra terram habitabant &

in

in lapidibus. Modſognerus fuit primus illorum, & tum Dyrinus. Ita carminibus Sibillinis: *Tunc ibant. V, A. S. G. H. G. & ea de re hic conſilium ineundum, Quis nanorum Principem rurſus crearet, Ex ponte ſanguineo Et luridis oſſibus, Humana forma perplurimas, Fecere Nanos, in terra, uti illos Dyrinus docuit, eorumque recenſens nomina:* Nyi, Nithi, Nordri, Suthri, Auſtri, Veſtri, Althiofr, Dualin, Nani, Niningr, Dani, Bivor, Baur, Bambaur, Nori, Orr, Anar, Onni, Miothvitner, Viggr, ok Gandalfr, Vindalfer, Thorin, Fili, Kili, Fundin, Valithior, Thorin, Vitr, ok Litr, Nyrathr, Recker, Rathſvithr. Hi ſunt nani atque, in ſaxis habitant: (Illi autem priores in pulvere:) Dramr, Dolgthuari, Har, Hugſtar, Hleitholfr, Gloni, Dori, Ori, Dufr, Andvari, Heftifili.—Har dicit. Hi vero venerunt a Svarnis tumulo ad Oervangam, quod eſt in Juro campo, et inde venit Lofar. Sed hæc ſunt nomina eorum: Skirver, Verver, Skatithr, Ai, Alfr, Yngvi, Eikinſkialli, Falr, Froſti, Fidr, Ginar. Tunc quæſivit Ganglerus:

HISTORIA NONA *.

De ſacris Deorum urbibus.

QUÆ eſt Deorum Metropolis, ſive urbs ſacra? Ad hæc Har: Sub fraxino Ygdraſili † dii quotidie ſua exercent judicia. Tunc G. Quid de hoc loco dicendum eſt? repoſuit Jafnhar: Fraxinus hæc eſt maxima & optima arborum omnium. Rami ejus per totum diffunduntur mundum cœloque imminent: Tribus innititur radicibus, perquam late patentibus: Harum una inter Aſas; altera cum Rimtuſſis, ibi, quo olim erat abyſſus; Tertia eſt ſuper Niſlheimio. Et ſub hac radice eſt Hvergelmer fons. Nidhoger ſubtus radicem arrodit. Sed ſub illa radice, quæ ad Rimtuſſos ſpectat, eſt inclytus fons Minois, in quo ſapientia & prudentia abſconduntur. Et appellatur ille Minos ‡, qui hunc poſſidet fontem: hic eſt abunde inſtructus ſcientia & ſapientia, quippe qui fontis aquam ex cornu Gialliæ bibet.

* Fab. VIII. apud Mallet, vid. p. 49.

† Iſlandicè, *At aſki Ygdroſils.*

‡ Iſl. *Mimr.*

Aliquando venit Pantopater impetraturus unicum hauſtum ex cornu; ſed oculorum ſuorum unum pignori prius daret. Uti in Carm. Sibill. perhibetur. *Omnino novi, Odine, Ubi oculum abdidiſti; In liquido illo fonte Minois: Libat mulſum Minos Quolibet mane ſuper pignore Pantopatris. Sciſne hoc? nec ne?* Tertia radix fraxini ſuper cœlum eminet: & ſub hac radice eſt Urdar Brun (fons præteriti temporis.) Hic diis locus eſt judiciis faciendis. Quolibet die Aſæ ad cœlum equitant per pontem Bifrœſtam, qui et jam Aſopons nuncupatur. Hæc ſunt nomina equorum Aſarum: Sleipner eſt optimus, octo gaudens pedibus, eum poſſidet Odinus. II Gladerus; III Gyllir; IV Skeidbrimer; V Slintopper; VI Sinir; VII Gils; VIII Falofner; IX Gylltopper; X Letfeter. Eqvus Apollinis una cum ipſo crematus fuit. Torus autem ad locum, judiciis habendis conſecratum, iturus, pedes proficiſcitur, vadando amnes, nomine Kormt, Gormt, Kerlœger. Hos Torus vadando trajiciet ſingulis diebus, quibus venit judicaturus ad fraxinum Ygdraſil; cum Aſopons totus flamma exardet; aquæ autem ſacræ inundant. Tunc G. Num ardet ignis ſuper Bifrœſtam? Har reſp. Quod in Iride conſpicis rubrum, eſt ignis ardens in cœlo. Tunc cyclopes calcaturi eſſent Bifrœſtam, ſi cuilibet iter pateret profecturo. Perplurimæ ſunt urbes in cœlo amœnæ, omneſque

divina

divina cuſtodia munitæ. Ibi ſita eſt urbs ſub fraxino juxta fontem, & de hac aula prodeunt Virgines, ita nominatæ, Uder, Verdanda, Skuld. Hæ virgines hominum diſpenſant ætates. Has vocamus, Nornas, ſeu Parcas. Adhuc plures ſunt Parcæ, ſingulos adeuntes infantes recens natos, ut ætatem creent. Hæ Divinæ ſunt originis. Aliæ autem Alfarum progenies. Illæ vero Nanorum filiæ: uti hiſce perhibetur. Diverſas origine credo Parcas eſſe, Nec minus ſtirpis. Quædam Aſarum filiæ; quædam Alfarum; quædam ſunt filiæ Dvalini. Tunc locutus eſt Ganglerus; Si Parcæ hominum fatis imperant, tunc diſpenſant admodum inæqualiter. Quidam gaudent proſperis rebus & divitiis; quidam verò inopia rerum laudumque laborant: Quidam longævi ſunt; quidam brevi vitam agunt. Har reſpondet: Bonæ Parcæ, quæ melioris ſunt genéris, bonæ quoque ætatis auctores ſunt. Illi autem homines, quibus malum quoddam contingit, Parcis id adſcribant malignis. Tum ſermocinatus eſt ulterius Ganglerus; Quæ plura de fraxino ſunt dicenda? Har: Plurima *;

AQUILA

* In Reſenii Edit. hæc habemus. "MYTHOLOGIA XVII. Unde tanta exiſtat diverſitas, quod æſtas calida ſit, hyems frigida. Svaſudur vocatur qui pater eſt æſtatis (delicatus & blandus:) ab ejus nomine Svaſligt dicitur (quic-

quid

" quid delicatum eſt & " gratum.) Sed pater " hyemis interdum *Vind-* " *lion* (ɔ: Venti Leo,) " interdum etiam *Vind-* " *ſualur* (ɔ: frigidum ſpi- " rans) appellatur. Ille " Vaſadar (ɔ: frigidus & " imbres paſſus) filius eſt: " Erant autem homines " illi crudelis & frigidi " affectus, quorum inge- " nium hyems imitatur." " K. Gangl. Unde " tantum diſcrimen ori- " tur, quod æſtas calida, " hyems vero frigida ſit? " Haar. Non ita quæ- " reret ſapiens, hæc nam " ſunt in ore omnium: " Verum ſi uſque adeo " es inſipiens, ut iſta non " audiveris, interpretabor " benigne, quod ſemel, " licet fatue quæras: " quam earum rerum, " quas ſciri oportet, ultra " ignarus maneas."

HISTORIA DECIMA.

De fraxino Ygdraſil.

AQUILA quædam ramis fraxini inſidens multarum rerum eſt gnara. Inter oculos ejus ſedet Accipiter, qui Vederloefner vocatur. Sciurus, nomine Rottakoſter, fraxinum aſcendendo, & deſcendendo diſcurrit verba aſportans invidiæ, inter aquilam & Nidhoggium. Quatuor vero cervi percurſitant ramos, arboris corticem devorantes, qui ita nominantur: Danin, Dvalin, Dyneger, Dyradror. Sed adeo multi ſerpentes ſunt in Hvergelmio, apud Nidhoggium, ut enumerare nulla queat lingua; uti hiſce

hiſce narratur. Fraxinus *Ygdraſil plura patitur, Quam ullus mortalium cogitatione aſſequi valeat. Cervus depaſcitur inferius* (rectius, *cacumen,) Sed circa latera putreſcit. Nidhoggius arrodit ſubtus.* Et iterum: *Serpentes plures, Fraxino Ygdraſil ſubjacent, Quam cogitavit inſipiens quidam. Gonius & Monius, Sunt Gravitnis filii; Grabaker, & Grafvollduder; Ofnerum & Svafnerum Credo aſſidue aliquid conſumere.* Præterea narratur, Parcas, ad Urdarum fontem habitantes, quotidie aquam de fonte hauſtam, una cum circumjacente luto fraxino ſuperfundere, ne rami ejus putreſcant, aut marceſcant. Illa vero aqua adeo ſancta eſt, ut omnia hâc tincta fiant candida inſtar membranulæ intra putamen ovi latitantis, Skiall vocatæ: uti hiſce teſtatur Sibilla [Voluſpa]: *Fraxinum novi ſtantem, Vocatam Ygdraſil, Proceram & ſacram Albo luto. Hinc venit ros, Qui in valles cadit; Stat ſuper virente Urdar fonte.* Rorem hinc venientem vocant homines Mellis Rorem, & hinc apes paſcuntur. Aves duæ nutriuntur in fonte Urdari, Cygni nominatæ, quibus originem debet hoc genus volucrum.

HISTORIA UNDECIMA*.

TUNC locutus eſt Gangl. Perplurima tu potes enarrare: Quænam vero ſunt plures urbes ſacræ adhuc ad fontem Urdar? Har: Multæ ſunt urbes ibi pulcerrimæ. Harum unam, Alfheimium dictam, incolunt Fauni lucidi. Nigri vero Fauni inferiora terræ viſcera tenent, ſuntque aliis hominibus diſſimiles viſu, at magis factu. Lucidi ſolem claritate, at nigri picem nigredine, vincunt. Ibi ſita eſt urbs, nomine Breidablik, quæ nulli pulcritudine eſt ſecunda. Nec non alia vocata Glitner, cujus parietes & omnia ſunt auro micantia & rutilantia, ita etiam tectum eſt aureum. Ibi eſt urbs Himinborg, juxta terminum cœli ſita, ad finem Bifrœſtæ, ubi cœlum tangit. Ibi permagna urbs nomine Valaſcialf. Hanc ex puro argento ædificatam & tectam fecere dii. Ibi etiam eſt Hlidſcialf, in hac aula; quod ſolium ita vocatur. Cum Pantopater

* Fab. IX. apud Mallet, p. 57.

ſedet

ſedet in ſummo throno totum circumſpicit mundum. In auſtrali parte orbis eſt urbs omnium ornatiſſima, ſolequelucidior, quæ Gimle appellatur. Hæc permanebit, cœlo terraque pereuntibus; illiuſque urbis incolæ ſunt viri juſti, in ſecula ſeculorum; teſtante Sib. *Curiam novi ſtare, Sole clariorem, Auro tectam, In Gimle, ubi debent virtuoſi Homines habitare; Et per omne ævum gratia frui.* Tunc Gang. Quis cuſtodit hanc urbem, cum nigra flamma exuret cœlum ac terram? Har reſpondit: Ita dictum eſt; ad auſtrum alium eſſe mundum, hoc longe altiorem, Vidlæn dictum. Tertium vero hoc altiorem, nomine Oendlangeri, & in hoc cœlo hanc eſſe urbem ſuſpicamur, jam vero Faunis lucidis eſſe habitaculum ſolis.

HISTORIA DUODECIMA*.

Narratur hic de nominibus & regno Odini.

TUNC locutus Gang. Quinam ſunt Aſæ, in quos credundum eſt? Reſp. Har: duodecim ſunt Aſæ Divinæ originis. Tunc loquebatur Jafnhar. Nec ſunt Aſy-

* Fab. X. apud Mallet, vid. p. 61.

niæ

niæ minus ſanctæ, neque minoris potentiæ: Tunc dicit Tertius: Odinus eſt Primus & Antiquiſſimus Aſarum. Ille gubernat res omnes, & licet reliqui Dii ſint potentes; attamen ei ſerviunt omnes tanquam liberi patri ſuo. Frigga vero uxor ejus etiam hominum fata præſcit, licet nulli revelet res futuras, ut perhibetur, Odinum Loconi adlocutum eſſe: *Inſanum te, immo mente captum dico, quare excitas auram fatorum hominum? Friggam ſcio ſcire hoc cum ipſe ei revelem.* Odinus vocatur Pantopater, quoniam ipſe eſt pater deorum omnium. Vocatur etiam Valfader, quia ejus optati filii ſunt, qui in acie occumbunt. Hiſce Valhallam aſſignat, atque Vingolfam; tunc Monheroes ſalutantur. Ille vocatur etiam Hangadeus, Happadeus, Farmadeus; Et adhuc plura habet nomina, veniens ad Regem Geirraderum; vocatus fui inquit Grimr, ok Ganglri, Heriah, Hialmbri, Theckr, Thrithri, Thuthruthr, Helblindi, Har, Sathur, Svipall, Sangetall, Herteitr, Hnikar, Bileygr, Baleygr, Bolverkr, Fiolner, Grimnr, Glapſvithr, Fiolſvithr, Sithhottr, Sithſkeggr, Sigfothr, Atrithr, Hnikuthr, Alfothr, Farmatyr, Oſki, Omi, Jafnhar, Biblindi, Gelldner, Harbarthr, Svithur, Svithrir, Jalker, Kialar, Vithur, Thror, Jalkr, Veratyr, Gantr.

Tunc Gang: Perquam plurima aſſignaverunt eidem nomina: & hoc mihi perſua-

ſum eſt, multum requiri ſcientiæ, ut diſtincte noveris hæc nomina, & quænam cujuſlibet fuere occaſiones. Har reſp. Iſta omnia rite commemoraſſe, magna quidem eſt eruditio. Sed ut brevius dicam: Pleraque nomina ei ſunt attributa hanc ob rem, quod variæ ſint linguæ in mundo: Attamen omnibus populis placuit ejus nomina in ſuam transferre linguam, ut eum ſua adorent pro ſemetipſis. Verum quædam occaſiones obvenere in itineribus ejus, quæque priſcis Hiſtoricis inſertæ ſunt. Tuque non potes viri eruditi nomen mereri, niſi has magni momenti narrationes enarrare valueris.

* Gang. Quænam ſunt reliquorum deorum ſeu Aſarum nomina? Aut quid glorioſum patrarunt?

* Hic incipit FAB. XI. apud Mallet, p. 65.

HISTORIA DECIMA TERTIA.

Hic agitur de Toro ejuſque regno.

TORUS eſt præcipuus & primus illorum, vocatuſque fuit Aſo Torus, ſeu Oeko Torus. Is fortiſſimus Aſarum & omnium deorum, virorumque. Ejus regnum eſt

eſt Drudvanger, Aula vero Bilſkirner. In hoc aula quingenta ſunt pavimenta & quadraginta. Hæc domus eſt maxima omnium, hominibus cognitarum: ita in Grimneri ſermonibus, *Quingenta pavimenta & quadraginta, Talem credo Bilſkirnerem, cum curvis atriis, cujus tecta magnifica maximi filiorum natu non adeo accurate novi.* Torus duos habet hircos & currum: illorum nomina ſunt Tangnioſter & Tangriſner. Curru Torus vehitur Jotunheimiam aditurus, hircis trahentibus currum; ideo vocatur Oekó Torus. Tria illi etiam ſunt clenodia. Primum eſt Malleus Miolner, quem Rimtuſſi & Gigantes agnoſcant, in aura venientem. Nec mirum hoc eſt; nam illo multa confregit capita patrum cognatorumque illorum. Alterum clenodium ei eſt præſtantiſſimum, Cingulum Fortitudinis: Quo accinctus duplici divino perfunditur robore. Tertium clenodium ejus ſunt Manicæ Ferreæ, quibus, capulum mallei apprehenſurus, carere nequit. Nemo vero adeo eruditus eſt, qui ejus maximas res geſtas enumerare poſſit. Tibi vero plurima enarrare queo, ut dies deficiat prius, quam enarranda. Tunc Ganglerus: Scire cupio de pluribus ejus filiis.

* Har: Secundus, inquit, filius eſt Baldur (Apollo) ille Bonus, deque illo facile eſt

* Hic incipit FAB. XII. apud Mallet, vid. p. 70.

natratu. Ille optimus eſt, eumque omnes laudant. Hic pulcerrimus eſt viſui, & ita ſplendens ut radios emittat. Et unica eſt herba adeo candida, quæ Apollinis ſupercilio comparetur; hæc omnium eſt candidiſſima herbarum. Et hinc ejus tibi æſtimanda eſt pulcritudo & crinium & corporis. Ille Aſarum & candidiſſimus, & pulcerrimus, atque eloquentiſſimus, ac maxime miſericors. Sed hæc ejus naturæ conditio eſt, ut nemo ejus judicia irrita reddat. In illa habitat urbe, quæ Bredablikia vocatur, & antea commemorata eſt. Hæc in cœlo eſt, eamque nihil immundi ingrediatur. Uti hiſce perhibetur: *Breidablikia vocatur, ubi Apollo Habet ſua palatia undicunque. In ea regione, Qua ego collocatas eſſe ſcio columnas, quibus runæ, ad evocandos mortuos efficaces, ſunt inſcriptæ.* Tertius Aſarum eſt Niordius, habitans Nontunæ, ibique ventorum dominus. Ille ſedare valet mare, ventum & ignem. Is navigaturis invocandus eſt, ut & venaturis. Tantæ ei ſunt divitiæ ſeu opes, ut cuicunque voluerit, potuerit dare regiones & opes. Eam ob rem ille invocandus eſt. Niordius non eſt Aſarum origine, erat enim educatus in Vanaheimia. Vani vero eum obſidem diis tradiderunt, ejuſque loco aſſumto Hæniro. Hinc pax deos inter & Vanas. Niordius uxorem habuit, nomine Skadæ, filiam Tiaſſii gigantis. Illa eandem, ac

pater

pater ejus, elegit habitationem; nempe in montibus quibuſdam, nomine Tronheimiæ inclitis. Niordius autem juxta mare habitare voluit. Hinc inter illos conventum fuit, ut novem noctes in Tronheimia, tres vero Noatunæ, tranſigerent. Niordius autem de montibus Noatunam redux, ita cecinit. *Mihi ingrata ſunt montana, Diu dolui ibi, Licet novem tantum noctes: Lupi ululant; Mihi diſplicuit cantus Cygnorum.* Tunc Skada: *Num quiete dormiam in toro Neptuni? Ob avium quærelas, Me excitantium, De ſylva venientium Quolibet mane.* Tunc Skada montana petens habitavit in Tronheimia, & ſæpenumero, aſſumtis ligneis ſoleis, atque arcu, exit feras venatura. Vocatur alias Ondurdea, ſeu Ondurdis. Uti hiſce dicitur: *Tronheimia vocatur, Ubi habitat Tiaſſius, Ille potentiſſimus gigas. Jam vero ibi Skada habitat, Diſerta Nympha deorum, In domibus antiquis Patris.*

HISTORIA DECIMA QUARTA*.

De Freyero.

NIORDIUS Noatunenſis deinde duos procreavit liberos; Frejerum nempe, deorum celeberrimum, atque dominatorem pluviæ ſoliſque, ut & terra naſcentium. Ille vero pro annona & pace invocandus eſt. Eſt etjam pacis & divitiarum humanarum diſpenſator. Liberorum ejus altero loco eſt Freja, dearum celebratiſſima. Ejus habitaculum in cœlo vocatur Folvanga. Eique pugnam adeunti dimidia pars cæſorum cedit, reliqua vero Odino. Uti hiſce commemoratur. *Folbvānga appellatur ubi Freja dominatur, In pretioſa & optima aula. Dimidiam cæſorum eligit illa, Quotidie, Dimidiam vero partem Odinus.* Aula etiam ejus vocatur Seſſvarna. Profectura vero Cattis ſuis vehitur, ſedens in curru. Illa adorantibus omnium celerrime opitulatur; Deque ejus nomine hic honoris titulus deductus eſt,

* Fab. XIII. apud Mallet, vid. p. 76.

quod

quod nempe Matronæ digniores Freyor ſeu Fruor vocitentur. Huic optime placent carmina amatoria, eaque amoris gratia adoranda eſt.

Tunc Ganglerus: Magni mihi videntur hi Aſæ, omnes; nec mirum, vos magnis gaudere viribus, cum Deos diſcernere poſſitis, atque ſciatis, quiſnam invocandus ſit de hac vel illa re; ſeu quales preces eſſe debeant. Sed ſuntne plures dii? Har:

HISTORIA DECIMA QUINTA*.

De Tyro.

ASARUM unus eſt Tyrus (etiam Tyſſus), reliquos audacia & inconſtantia animi ſuperans. Ille victorias diſpenſat. Is bellatoribus eſt invocandus. Tritum eſt proverbium, eum ſalutari TYRO FORTEM, qui reliquis virtute præſtat. Et hoc unum eſt indicium fortitudinis ejus atque audaciæ; quod, reliquis diis perſuadentibus lupo Feneri, ut ligaretur compede Gleipnero, jam vero renuenti, nec credenti fore, ut ſolveretur, Tyrus manum ſuam ori ejus inſertam

* FAB. XIV. apud Mallet, p. 79.

oppignoraſſet. Aſis vero eum ſolvere nolentibus, hic manum morſu præſcidit, in illo artu, qui jam Lupinus vocatur, unde Tyſſus monochiros eſt. Adeo ſapiens eſt, ut hinc reſultaverit proverbium, Hic TYRI GAUDET SAPIENTIA. Pacificator vero hominum non creditur.

Bragius unus appellatur Aſa, ſapientia, ut & oris atque orationis gratia excellens. Hic Poëtarum non ſolum princeps, ſed & parens; unde Poëſis Brager nominatur. Deque ejus nomine Bragemadur vocatur, & vir & fœmina, qui præ reliquis majori facundia gaudet. " Uxor Bragii appellatur Iduna, " quæ pyxidi ſuæ incluſa, illa cuſtodit poma, " quæ Dii ſeneſcentes guſtando, rejuveneſcant " omnes," quod ad crepuſculum Deorum durabit. Tunc Gang. Permultum, uti mihi quidem videtur, Idunæ cuſtodiæ & fidei dii acceptum referant. Har ridens: Præſentiſſimum, inquit, periculum aliquando hinc inſtabat; quod tibi proponere poſſem: ſed reliquorum Deorum nomina eris auditurus.

* Heimdaler appellatur unus Aſarum: hic eſt Candidus Aſa dictus: nec non Magnus & Sanctus. Eum pepererunt novem virgines, omneſque ſorores. Vocatus etiam fuit Hialmſkidius, & Gulltannius, quoniam dentes ejus de auro fuere. Ille habitat ibi,

* Hic incipit FAB. XV. apud Mallet, vid. p. 82.

quod

quod Himinsborgum vocatur, ad Bifrœſtam. Hic Deorum cuſtos, ſedet juxta terminum cœli, impediturus, quo minus Gigantes pontem invadant. Ille minore, quam avis, indigens ſomno, noctu æque ac interdiu, ultra centum gradus circumquaque perſpicit. Auditu percipit herbas creſcere e terra, & lanam in avibus; & omnia ſonantia. Ei præterea eſt tuba, Giallarhorn dicta, cujus vox per omnes auditur mundos. Uti hiſce: *Himinborgum vocatur ubi Heimdaler habitat, Narratur eum ſacræ Deorum cuſtodiæ imperare: Bibet in ſecuris palatiis deorum mulſum.* Et adhuc in ipſius Heimdaleris Carmine: *Novem ſum ego Virginum filius: Novem ſum ego Sororum filius.*

Hœder etiam Aſis adnumeratur, qui cœcus eſt. Hic valde robuſtus eſt; ſed & dii & homines optarent, ut nemini hic Aſa eſſet nominandus. Nam ejus factorum memoria diu manet. Vidarus vocatur Taciturnus Ille Aſa; cui admodum ſpiſſus eſt cothurnus. Hic ad Torum fortitudine proxime accedit, unde etiam diis magno eſt ſolatio in omnibus periculis. Atlas, qui & Valius, vocatur unus filiorum Odini & Rindaris. Hic virtute militari & arte ſagittandi perplurimum eſt pollens. Ullerus appellatur filius Sifiæ, Tori privignus. Qui etiam ſagittarius promtus, tamque peritus currendi ſoleis ligneis, ut cum illo certare poſſit nemo.

Formoſus

Formoſus eſt valde ut & heros: Unde hic monomachis eſt colendus. Forſetus nuncupatur filius Apollinis & Naunæ, Nefii filiæ. Is eam in cœlo habet aulam, quæ Glitner vocatur. Omnes vero ad eum cauſas deferentes diſcedunt reconciliati. Hic & diis & hominibus optimus eſt judicii locus. *Glitner appellatur aula, Quæ eſt auro fulta, Et argento fulta: Ibi vero Forſetus habitat, Pleriſq; diebus; Et ſoporat cunctas cauſas.*

HISTORIA DECIMA SEXTA *.

Hic agitur de Locone.

IS etiam Aſis adnumeratus fuit, quem nonnulli Aſarum Calumniatorem, ſeu Deorum hominumque Delatorem, vocitant. Hic nominatur Loco, ſeu Loptius, filius Fœrbæti Gigantis. Mater ejus vocatur Lafeya, ſeu Nal. Fratres ejus ſunt Bileiptius & Helblindius. Loco eſt formoſus & venuſtus; ingenio malus, moribus varius, illâ ſcientiâ, quæ perfidia & fraus in rebus gerendis dicitur, omnes poſt ſeſe relinquit.

* Fab. XVI. apud Mallet, vid. p. 85.

Aſas

Aſas ſæpenumero in ſumma præcipitavit pericula, & ſæpius eoſdem a periculis liberavit, technis & fraudibus ſuis. Uxor ejus eſt Siguna; filius vero Narius ſeu Narſius. Præterea plures habuit liberos. In Jotunheimia fuit gigantea quædam mulier, nomine Angerboda. Ex ea genuit Loco tres liberos, potius monſtra; Primum erat Fenris Lupus. Alter Jormungarder, hoc eſt Midgardiæ ſerpens (Oceanus): Tertius eſt Hela (infernum). Sed cùm hi Loconis liberi in Jotunheimia educarentur, & dii oraculis edocti, ſibi plurima ab hiſce liberis ſiniſtra redundatura: cum maternum genus peſſimum eſſet omen; ſed adhuc pejus paternum. Tunc Pantopater deos, ut hos ſibi aſportarent liberos, emiſit. Quibus allatis, angvem in profundum projecit mare, quod totam alluit terram; Et creſcebat hic angvis adeo, ut circumcirca omnes extendatur terras, in medio jacens maris & ore caudam apprehendens. Hellæ vero in Niflheimium projectæ poteſtatem dedit in novem mundos: ut habitacula diſtribuat inter illos, qui ad eam ſint venturi; hi ſunt omnes morbis aut ſenio confecti. Illa ibi habet magna palatia diligenter adornata, magniſque munita cancellis. Ipſum ejus palatium Aliudner vocatur. (CONTINUA MISERIA): Menſa eſt FAMES: ESURIES cultellus: PRORĘPENS MORS ſervus: SPECTRUM ancilla:

PRÆ-

PRÆCIPITANS FRAUS cancellus: PATIENTIA limen, ſeu introitus: DIUTURNUS MARCOR & ÆGRITUDO lectus. HORRENDUS ULULATUS tentorium ejus. Ejus dimidia pars cærulea, reliqua vero humana cute & colore cernitur, unde dignoſci poteſt.

HISTORIA DECIMA SEPTIMA*.

De Lupo Fenere & Aſis.

LUPUM domi nutrivere Aſæ; Tyro ſolo ei eſcam porrigere auſo. Dii vero, cognito, eum tam multum quotidie creſcere, & innuentibus vaticiniis, fore, ut illis noceret, inito ergo conſilio, factam compedem fortiſſimam, vocatam Leding, lupo obtulerunt; rogantes, ut hac vires ſuas experiretur. Lupus vero hanc ſibi ruptu non impoſſibilem videns, permiſit ut pro lubitu facerent uti volebant. Sed quam primum artus diſtenderet, fracta compede, ex Lædingo fuit ſolutus. Aſæ ergo aliam fecere compedem, duplo fortiorem, Dromam vocatam. Hanc lupo tentandam voluerunt, dicentes eum

* FAB. XVII. apud Mallet, vid. p. 90.

tam

tam dura compede fracta, magnam fortitudinis reportare laudem. Lupus vero ſuſpicatus fuit, hanc eſſe fortiſſimam; ſuas vero vires poſt fractam priorem acreviſſe. Etiam meminit, " pericula eſſe adeunda celebri evaſuro," ergo ſeſe compediendum permiſit. Quod cum Aſæ peractum dicebant, lupus ſeſe volutans, compedem terræ allidendo, & conſtringendo, extenſis membris, frangebat compedem, ut particulæ in longinqvum diſſiparentur. Et hoc modo ex Droma excuſſus fuit. Hinc proverbium, SOLVI EX LÆDINGO, ET EXCUTTI EX DROMA, De rebus vehementer urgendis. Poſtea pertimuerunt Aſæ, ut lupus poſſet vinciri. Tunc Pantopater virum, nomine Skirnerum, in Svart Alfheimiam, ad Pygmæum quendam, qui nervum Gleipnerum conficeret, ablegavit. Hic nervus ſex conſtabat rebus, ſtrepitu nempe pedum felis, ex barba mulieris, radicibus montium, nervis urſinis, halitu piſcium, & ſputo avium. Licet vero antea has narrationes non ſciveris; attamen vera invenias argumenta, me non fuiſſe mentitum: cum certo videris, mulieres barba, curſum felis ſtrepitu, montes radicibus, carere. Et hoc mihi certo certius conſtat, omnia, quæ tibi retuli, eſſe veriſſima. Licet eſſent quædam res, quas experire nequires. Tunc Ganglerus: Hæc, quæ jam retuliſti atque exempli loco attuliſti veriſſima credo; ſed

qualis facta erat compes. Har, hoc, inquit, bene enarrare possum. Erat illa glabra, & molliſſima, inſtar ligulæ ex ſerico confectæ: attamen, adeo firma & fortis, uti jam eris auditurus. Aſæ vero, hoc ſibi adferentibus vinculum gratibus ſolutis, lupo ſecum avocato in inſulam lacus Amſvarneri Lyngvam, oſtenſam ligulam ſerici, fortiorem, quam craſſities præ ſe ferre videretur, eſſe dixerunt, rogantes ut diſrumperet. Præterea alter altero ligulam tradidit tentantes ſinguli manibus rumpere, vinculo manente illæſo. Nihilo tamen minus fore, ut lupus rumperet. Tunc lupus reſpondet: ita mihi videtur de hac vita, ut nullam promeream laudem diſrumpendo adeo mollem ligulam. Si vero dolo confecta eſt, aut arte, licet minima videatur, nunquam meos conſtringet pedes. Tunc Aſæ reſpondent, futurum eſſe, ut quam facillime vinculum ſerici adeo molle & tenue rumperet, cum celerrime confregerit fortiſſima ferrea vincula. Si vero, ajunt, ſolvi nequiveris, Diis formidine eſſe non potes; quam ob rem ſtatim te ſolvemus. Ad hæc lupus: ſi me ita vinculis conſtrinxeritis, intelligo, me a vobis ſero ſolutum iri. Invitum ergo me hac ligula vincitis. Ne vero timiditatem mihi objiciatis; porrigite unus quiſque veſtrum manum ſuam, ori meo inſerendo in pignus, hoc ſine dolo eſſe. Tunc Aſæ mutuo ſeſe adſpicientes,

adſpicientes, geminum jam adeſſe periculum cenſuerunt. Nec ullus ſuam porrexit, Tyro excepto, qui dextram porrectam rictui ejus inſeruit. Jam Aſæ funem vinculi, Gelliæ nomine, per foramen ſaxi tractam imis terræ viſceribus fixerunt, aſſumtum lapidem Dvite vocatum imponentes, ut profundiora peteret, cujus fundamen eſt ſaxum quoddam. Aſæ, cognito jam, lupum ſatis compeditum, atque fruſtra renitentem, cum eo fortius conſtringeretur vinculum nec felicius artus diſtendentem, cum ligamen eo redderetur conſtrictius, in riſum ſunt ſoluti omnes, Tyro excepto, manum ſuam jam amittente. Lupus, rictu vehementer expanſo, eos morſurus erat, vehementer ſeſe volvens. Tunc rictui ejus immiſerunt enſem quendam, capulo inferius, cuſpide vero palatum, tranſfigente. Is truculenter ululando ſpumam emittit ex ore, unde amnis, nomine Vam (vitia). Hic jacebit ad Ragnarœk.

Gang. Peſſimam Loco procreavit prolem; ſingulis vero hiſce magnis, quare Dii lupum non interfecere, cum malum præberet omen? Har: Adeo magni fecerunt Dii ſanctuaria ſua & Aſyla ſua, ut eadem cruore lupino maculare noluerint, licet vaticinia indicarent, eum Odino fore exitio.

GANG.

HISTORIA DECIMA OCTAVA *.

De Aſyniis.

GANG. dixit: Quænam ſunt Aſyniæ. Har: *Frigga*, ait, eſt Primaria, quæ aulam habet, nomine Fenſaleris, longe ornatiſſimam. Secunda Dearum eſt *Saga*, habitans in Svartbeckio. *Oer* Aſarum medicus eſt. *Gefion* alia vocatur, cui virgines poſt fata ſerviunt. *Fulla* illibata eſt virgo, cujus crines in humerum ſunt demiſſi, capite vitta cincto aurea, eique pyxis Friggæ concredita eſt, ut & ejuſdem calcei: nec Friggæ arcanorum eſt neſcia. *Freyia* pulcritudine ad Friggam proxime accedens, nupſit viro nomine, Odero. Hæc adeo formoſa fuit, ut de ejus nomine res prætioſiſſimæ Noſſæ vocitentur. Oderum, in terras perquam diſſitas profectum, lacrymans, quæſivit Freyia: Lacrymæ vero ejus ſunt aurum obrizum. Perplurima ei ſunt nomina; idque eam ab rem factum eſt, quod multa

* FAB. XVIII. apud Mallet, p. 96.

aſſumſit,

aſſumſit, apud varios populos Oderum inveſtigatura. Vocatur vero *Mardœla*, *Hæna*, *Gefna*, *Syra*, &c. nec non *Vanadis*. Pretioſiſſimam habuit catenam auream. *Siofna*, amoris vitos inter & fœminas eſt conciliatrix; unde amori de ejus nomine ceſſit titulus SIOFNA. *Lovam* * invocare & memores eſſe, perutile eſt, eique permiſſum eſt a Pantopatre, ſeu Frigga, copulare homines, antea prohibitos: de ejus nomine LOF † denominatur. *Vara* ad juramenta hominum & ſingulare negotium mares inter & fœminas attendit. Unde hæc negotia VARAR ‡, (h. e. celanda, & cautiſſime tractanda.) Vara eſt admodum ſapiens & perconctatrix adeo, ut nihil ei occultare queas. Eſt etiam proverbium; MULIER FIT VARA. *Synia* eſt janitrix aulæ, occludens fores non intromittendis. Hæc in judiciis hiſce præfecta cauſis eſt, quas negare volunt homines. Hinc proverbium: SYNIA NEGATURO ADEST. *Latona* § a Frigga ordinata eſt cuſtos illorum hominum, quas Frigga a periculo liberatura occultat: Hinc communi ſermone fertur, eum LATERE ‖, qui occultatus fuerit. *Snotra* eſt ſapiens & bene morata; & ex ejus nomine SNOTRA dicitur & mas & fœmina. *Gnam* in varias mundi partes Frigga ſuorum

* Iſl. *Lofn*, &c.
† Anglice, LOVE.
‡ Ang. WARY.
§ Iſl. *Hlin*.
‖ Iſl. *Leinir*, l. e. Latere.

negotiorum gratia ablegat. Hæc eum habet eqvum, qui & aërem & flammam percurrere valet. Factum eſt aliquando, ut Vana quidam eam equitantem per aera conſpiciens dixerit. *Quis ibi volat? Quis ibi ambulat? Aut quis in aëre vehitur?* Hæc reſpondet: *Non ego volo, Attamen procedo, Tamen per aera vehor, inſidens Hofvarpnero illo, quem Hattſtryker ex Gardvora genuit.* Hujus Nymphæ nomen deinde tranſlatum eſt ad omnia, quæ alte per aera ferri videntur, quæ eam ob rem GNÆVARI dicuntur. SOL & BIL quoque Aſarum in numero ſunt. Suntque adhuc plures, miniſtrantes in Valhalla, potum inferendo, menſæque & poculorum curam gerendo, quæ ita in Grimnéri Rythmis: *Riſtam & Miſtam mihi volo cornua porrigant; Skegoldam et Scogulam, &c.* Illæ pocula promant Monheroïbus. Hæ vocantur Valkyriæ, quas Odinus prœliis intereſſe jubet, interficiendos electuras, victoriamque conceſſuras. *Guder* & *Roſta*, & Nornarum natu minima, *Skulld* vocata, quotidie equitant cædendos electuræ, & cædibus committendis imperaturæ. *Jord* mater Tori & *Rinda* mater Atlantis *, deabus quoque adnumerantur.

* Iſlandicè, *Vala*.

GYMER

HISTORIA DECIMA NONA*.

Frejerus ducit Gerdam.

GYMER nominatus fuit vir quidam, cujus uxor erat Oerboda. Hic fuit monticolarum genere. His fuit filia, nomine Geradis *(Iſl. Gerde)* mulierum formoſiſſima omnium. Frejerus aliquando Lidaſkialviam aſcendens totum perluſtrando orbem, cernit, in ſeptentrionaliori regni parte, villæ cujuſdam ædificium magnificum, atque ab hoc mulierem egredientem, cujus crines ita rutilabant, ut & aer & aqua illuminarentur. Et ita ejus faſtus, in ſanctiſſimo aſcendendo ſolio, punitus fuit, ut ſumma indignatione abierit, domumque redux dormire non potuerit. Adveniens vero Skirner, profectus inventæ Geradis amorem Frejero conciliavit; huic abituro Frejerus ſuum tradidit enſem, unde Belum, obviam ſibi iturum, pugnis interficere deberet. Periculoſius vero eſt, ſi ſit inermis, cum conflictandum erit cum Muſpellſſoniis, vaſtatum exeuntibus. Tunc Ganglerus,

*Fab. XIX. apud Mallet, p. 102.

HISTORIA VICESIMA *.

De cibo & potu Aſarum.

QUID dat Odinus tam multis hominibus, ſi omnes in acie cæſi eum advenerint. Har: Permagna quidem ibi eſt multitudo hominum; attamen non juſto plures æſtimantur, veniente lupo. Nunquam tam multi fieri poſſunt, ut deficiat lardum apri, Særimneri. Quolibet die elixatus, accedente veſpera integer conſpicitur. Pauci vero hoc tibi enarrare poſſunt. Andrimner coquus, cacabus vero Eldrimner, vocatur. *Andrimner imponit Eldrimnero Særimnerum coquendum.* Pauci vero ſciunt, quo *Monheroes vivant.* Tunc Gang. Num Odino eadem eſt menſa, ac Monheroibus? Har: Cibum, ſuæ impoſitum menſæ, inter duos diſtribuit Lupos, quos poſſidet, ita vocatos; Geri (bellator) et Freki. Nec ei opus eſt cibo: ſed vinum illi & cibus & potus eſt: uti hiſce teſtatur Sibilla [Voluſpa]:

* Fab. XX. apud Mallet, vide p. 105.

Geronem

Geronem & Freconem ſaturat bellis aſſuetis atque celebris ille exercituum pater. Sed ſolo vino victorioſus Ille Odinus perpetuo vivit. Corvi duo humeris ejus inſidentes ſuſurrant omnia illi in aures nova, quæcunque aut viderint, aut audiverint. Hi ita nominantur: Hugin, (animus) & Munin (memoria): Qui ab Odino emiſſi, toto pererrato mundo, ad veſperam revertuntur; hinc nomen, CORVORUM DEUS, uti hiſce dicitur. *Hugin & Munin quotidie Jormungandum ſupervolant. Vereor, ut Hugin revertatur: Attamen magis expecto Munin.* Tunc Gang. Qualis Monheroibus potus, qui æque ac cibus ſuppetat? Num aquâ ibi eſt potus? Har: Inſipienter jam quæris, Pantopatrem nempe invitatis ad ſe Regibus & Jarlis* aquam porrigere bibendam. Multi enim Valhallam advenientes, reputarent aquam hoc modo juſto carius emi, ſi ibi uberius non daretur gaudium. Nempe, qui antea vulnera & cruciatus paſſi ſunt, uſque ad mortem. Capra vero, nomine Heidrun, ſtans Valhallæ, folia ramorum carpit arboris, Leradæ vocatæ. Ex ubere autem ejus tam multum manat lactis, ut hoc omnes capulæ impleantur, quæ adeo magnæ ſunt, ut Monheroibus ſufficiant omnibus. Iterum Gangl. Artificioſa hæc eſt capra; ſed arborem illam, optimam eſſe, quam illa depaſcitur, crediderim. Tunc Har: Plus de cervo Tak-

* i. e. Ducibus. Hing. Angl. EARLS.

dyrnio, ſtante Valhallæ, atque ramos hujus arboris depaſcente: de cornibus vero ejus adeo multum vaporis exhalat, ut hoc deſcendente in Hvergelmium, inde amnes ita vocati oriantur; Sider, Vider, Sækin, Ækin, Svoll, Gundro, Fiorni, Fimbulthul, Gipul, Giofúl, Gomol, Gerumul. Hi regionem Aſarum perfluunt. Præterea hi nominantur: Fyri, Vintholl, Holl, Grader, Gundro, Nautt, Reytt, Naunn, Hraumn, Vina, Veglun, Thiothnuma. Tunc Gangl. Magna domus Valhalla ſit, neceſſe eſt, & vix ac ne vix quidem introitus & exitus per fores tantæ pateat multitudini. Har: *Quingentas portas Et quadraginta, Valhallæ eſſe puto: Octingenta Monheroes, Exeunt per ſingulas portas, Proceſſuri Teſtibus ſtipati ferratum.* Gangler. Magna, ait, Valhallæ eſt multitudo hominum: ſed quæ Monheroum recreatio, quando non poculis indulſerint? Har: Veſtibus induti inque aream egreſſi, nobili certamine, mutuiſque cædibus cadunt omnes. Hic eſt ludus illorum. Et ad meridiem, Valhallam omnes incolumes reverſi, convivantur uti hiſce indicat Sibilla*; *Omnes Monheroes in Odini urbe ſeſe mutuo cædunt: Quolibet die Cædem iliguntur: Et equitant inde incolumes, Sedent magis læti, unus cum altero.* Gang. Unde oritur ventus? Hic eſt fortiſſimus, agitans magna maria, nec videri & cerni poteſt,

* Voluſpa.

unde

unde miraculo non caret ejus creatio? Har: In boreali mundi extremitate ſedet gigas, nomine Hræſvelger, aquilæ indutus uxuviis; quo volatum intendente, oritur ventus ſub alis ejus: uti hiſce narratur. *Hræſvelger vocatur Gigas, qui boreali in cardine cœli ſedet. Gigas in forma aquilæ; Ab alis ejus Ferunt ventum excitari, Super omnes homines.* Et iterum: *Fraxinus Ygdraſil Eſt optima arborum; Skidbladner navium; Odinus Aſarum; Sleipner equorum; Bifræſt pontium; Bragius Poetarum; Habrocus accipitrum; Sed canum Garmur.* Gang. Unde ortus Sleipner equus?

HISTORIA VICESIMA PRIMA*.

Quomodo Loco procreavit equum Sleipnerum cum Svadilfaro.

FABER quidam Aſas adveniens, ad urbem illis ædificandam per tres annos ſeſe obtulit, eamque adeo munitam, ut tuta eſſet ab incurſionibus Gigantum. Mercedem vero laboris Frejam poſtulavit, ut & lunam ſolemque. Dii vero, inito conſilio,

* FAB. XXI. apud Mallet, vid. p. 112.

paciſcuntur; ſi vero quid laboris prima die æſtatis ſupereſſet, præmium amitteret; nullius vero opera ei uti liceret. Hic de auxilio equi ſui Svadelfari tantum pactus fuit. Omnia vero hæc fiebant, dirigente & inſtigante Locone. Hic urbam ædificaturus, noctu per equum lapides attraxit. Aſis mirum videbatur, eum tam magnos adferre montes; nec non equum plus, quam fabrum, conficere. Pacto autem multi interfuere teſtes: quippe cum gigas videretur non ſatis tutus inter Aſas, ſi hic eſſet, Toro domum reverſo. *Qui jam mari Baltico trajecto, hinc per amnes & fluvios ad Aſiam progreſſus,* (quod priſcis Auſterveg audit) *bellum cum gigantibus geſſit.* Urbs fuit munita & tam alta, ut perſpicere non valeres. Tribus vero reliquis fabro diebus, Dii congregati ſolia ſua aſcendentes quæſiverunt, quiſnam auctor eſſet, ut Freya in Jotunheimiam elocaretur? ut & aer perderetur, inducta cœlo caligine, ſublatum ſolem & lunam dando gigantibus. Illos vero inter conventum fuit, Loconem hoc dediſſe conſilium. Dicebant, eum miſera morte afficiendum eſſe, niſi rationem, qua faber mercedem amitteret, inveniret, adjicientes fore ut ſtatim illum comprehenderent. Examinatus vero jurejurando promiſit ſe effecturum, ut faber mercede fruſtraretur, quicquid tandem huic negotio impenderet. Fabro autem

lapidis

lapidis advehendi causa, cum Svadilfaro, egressuro, ex sylva prosiliit equa quædam solitaria, equo adhinniens. Quam conspicatus equus, in furorem actus, rupto fune, eam accurrit, jam in sylvam accelerantem, insequente fabro, eqvum assecuturo. Equa vero totam per noctem discurrente, faber impeditus fuit, quominus, hac nocte, una cum die sequente, opus, uti antea, fuerit continuatum. Quo cognito, animo percellitur giganteo. Quo viso, juramentis non parcentes Torum invocarunt: qui statim adveniens, vibrato in aera malleo, dataque mercede, occisum fabrum in Niflheimium detrusit. Loconi vero cum Svadilfaro res fuit, ut eqvuleum genuerit nomine Sleipnerum, octo habentem pedes. Hic eqvus est optimus & apud Asas & apud homines. Ita in carmine Sibillæ [Voluſp.] *(Tunc ibant omnes Dii ad sua solia, Et præsagientes Deæ, hoc considerantes), Quis aërem dolo exposuisset; Aut generi giganteo Odcri virginem elocasset: Et violenter tractasset juramenta. Omnia, hisce exceptis, sunt possibilia. Torus solus adeo promtus est, ut ingruente periculo, adsit: Rarissime enim sedet tales audiens rumores.*

* Gang. Quid dictum est de Skidbladnero, & num sit navium optima? Har: Op-

* Hic incipit Fab. XXII. apud Mallet, p. 116.

tima

tima hæc eſt, & ſummo artificio confecta; Nagelfara autem eſt navium maxima; hanc poſſident Muſpellſſonii. Nani quidam fecerunt Skidbladnerum & dederunt Frejero, Hæc adeo magna eſt, ut par ſit omnibus Aſis, & quidem armatis ferendis. Veliſque explicatis, ſtatim ventum nanciſcitur ſecundum, quocunque ſit abitura. Cum vero navigandum non ſit, adeo multis conſtat partibus, ut complicata in pera includi poſſit. Tunc Gang. Bona navis eſt Skidbladner; multum vero artificii adhibitum fuit, antequam ita fuerit confecta. Ganglerus pergit ulterius:

HISTORIA VICESIMA SECUNDA *.

De Aſa Thoro.

NUMNE Torus inciderit in aliquem locum, quo robore & præſtigiis ſuperatus ſit. Har reſpondet: Pauciſſimi enarrare valeant, quicquam ei occurriſſe nimis arduum. Licet vero quædam res ei fuiſſent ſuperatu impoſſibiles, attamen has, allatis

* Fab. XXIII. apud Mallet, p. 117.

exemplis,

exemplis, narrare non debemus, cum omnibus credendum eſt, eum potentiſſimum eſſe omnium. Gang. Videor mihi jam in eam incidiſſe quæſtionem, cui explicandæ ſufficiat nemo. Reſpondet Jafnhar: Audivimus ea, quæ nobis incredibilia videntur: Prope autem ſedet ille, qui hujus rei non eſt neſcius. Eique fidem adhibere debes, quippe qui jam primum falſa non erit relaturus, qui antea nunquam mentitus. Tunc Gangl. Jam diligentiſſime auſcultabo reſponſis de hiſce rebus. Har:

HISTORIA VICESIMA TERTIA.

Hic incipit Hiſtoria Tori & Loconis Utgardiæ.

INITIUM hiſtoriæ hæc eſt, quod Oeko Torus profectus fuerit hircis ſuis una cum Locone; qui, inſtante veſpera, ad ruſticum quendam diverſi ſunt. Torus aſſumtos hircos mactans excoriavit & cacabo impoſuit. Capriſque coctis cœnaturus conſedit, ruricolam, ejuſque liberos, ad cœnam invitans. Filius hoſpitis appellabatur Telephus, filia vero Raſca *. Tunc Torus, expanſis

* Iſland. "Thialfi . . . Rauſca."

hirco-

hircorum pellibus ut oſſa injicerent liberi, mandavit. Telephus vero, cultello fregit crus, medullam nacturus. Torus, tranſacta hic nocte, mane ſurgens, veſtibus indutus, aſſumtum Miolnerum vibravit, pelles conſecraturus. Statim ſurgentium hircorum unus poſteriore pede claudicabat. Torus, hoc viſo, dixit, ruſticum, ſeu domeſticos ejus non prudenter tractaſſe oſſa; adjiciens, crus hirci eſſe fractum. Ruſticus, Toro ſupercilia demittente, trepidavit; & quantum ex viſu colligi potuit, credidit fore, ut ſolo intuitu necaretur. Hic apprehenſo capulo mallei manus tam firmiter applicuit, ut condyli albeſcerent. Ruricola, & domeſtici ejus pacem ſupplices petivere, mulcta oblata, ſi vellet. Torus vero, magno illorum perſpecto metu, depoſita ira, recepit liberos hoſpitis, Telephum nempe & Roſcam, qui deinde ei ſervierunt. Relictis hic hircis, in Jotunheimiam profectus fuit uſque ad mare, quod tranatans in terram aſcendit, comitantibus Telepho, Raſca & Locone. Haud itaque multum progreſſis patens patuit campus. Totam per diem ambulabant. Telephus, hominum celerrimus, Tori portavit manticam. Cibi penuria laborabant. Ingruente vero veſpera, de loco quietis circumſpicientes, invenere in tenebris domum cujuſdam gigantis, cujus oſtium æque late, ac domus, patuit. Illis

hic

hic noctem tranſigentibus, factum eſt media nocte, ut terra ingenti quodam motu ſurſum & deorſum ferreretur, domuſque tremeſceret. Tunc Torus ſurgens, vocavit commilitones, qui una cum eo ſibi jam proſpicientes invenere dextrorſum cameram quandam huic domui contiguam, quam intrarunt. Toro in oſtio ſedente, reliqui interiora petebant, metu perculſi. Torus vero, apprehenſo mallei manubrio, ſeſe defendere decrevit. Hic jam magnum audiverunt ſtrepitum. Adveniente autem luce matutina, Torus egreſſus vidit virum quendam in ſylva requieſcentem, haud procul a ſe. Hic non mediocris ſtaturæ vehementer ſtertuit. Torus jam intellexerit, qui ſonus eſſet, quem noctu audierint. Toro ſeſe jam cingulo fortitudinis accingenti accreſcente robore, expergefactus eſt hic vir. Quo viſo, Torus perterritus malleum vibrare non auſus eſt, ſed nomen ejus quæſivit, qui ſeſe Skrymnerum nominavit: Mihi vero, inquit, non eſt opus, ut quæram, num tu ſis Aſotorus: & numne tu chirotecam meam abſtuliſti? Quam nunc manum extendens aſſumſit. Torus jam deprehendit, hanc fuiſſe domum giganteam, in qua pernoctaverint; domunculam vero, pollicis fuiſſe vaginam. Skrymnero interroganti, annon reliqui una cum ipſo proficiſcerentur, conſentit Torus. Skrymnerus aſſumtam explicuit crumenam, cibum

capturus. Torus vero ejuſque ſocii alio in loco. Deinde Skymnerus peras conjungendas voluit, eaſdemque aſſumtas humeris ſuis impoſuit, iter magnis paſſibus ingrediens. Ad veſperam vero locum quietis ſub quercu quadam elegit: Skrymnerus Toro indicans, ſeſe cubiturum eſſe ſub quercu atque dormiturum, illis vero, aſſumta pera, cibum eſſe ſumendum. Skrymnerus vero obdormiens altiſſime ſtertuit. Torus autem manticam ſoluturus, nullum explicare potuit nodum; quod incredibile eſt dictu. Quo viſo, aſſumtum malleum capiti Skrymneri alliſit: Qui expergefactus ſciſcitatus fuit; quænam frons ſeu folium in caput ejus caderet; ſeu quid hoc eſſet. Torus ſub alia quercu dormiendum eſſe, dixit. Media vero nocte Torus, audito rhoncho Skrymneri, arrepto malleo, caput ejus verticem nempe percuſſit, idque adeo, ut malleus in caput demerſerit. Skrymnerus evigilans quæſit, annon granum quoddam in caput ſuum delaberetur: Tuque Tore, quare vigilas? Qui, ſeſe jam ſomno correptum iri, dixit. Jam vero Torus, ei tertium infligere vulnus deſtinans, vibrato intenſis viribus malleo, genam ſurſum ſpectantem ita percuſſit, ut ad capulum demerſerit malleus. Erigens ſe Skrymnerus palpata gena, dixit: Quid? num aves quædam, inſident ſuper me arbori. Præſentire enim videbar, plumam meum in

caput

caput decidere. Quærit etiam: Quare tu vigilas Tore? adeſſe jam credo Tempus ſurgendi, veſteſq; induendi. Vobis jam non multum ſuper eſt viæ ad urbem, quæ Utgarda dicitur. Audivi vero, vos ſuſurraſſe inter vos, me vobis magnæ ſtaturæ virum videri: ibi autem vobis cernere licebit viros, me majores. Vobis vero ego auctor ſum, ne voſmetipſos extollatis. Tales enim homunciones ægre ibi feruntur: aut, quod conſultius eſt, revertimini. Ad aulam vero vobis anhelaturis, orientem verſus eundum eſt. Ego vero ad ſeptentrionem deflectam. Aſſumtum igitur viaticum dorſo ſuo imponens in ſylvam divertitur. Nec relatum accepimus, Aſas ei valedixiſſe. Ille Midgardiam * progreſſi urbem conſpiciunt, in campo quodam ſitam, quam viſu ſuperaturis capita ad cervices & humeros retroflectenda fuerunt. Porta urbis erat cratibus occluſa, quas Torus aperire non valuit: ſed inter clatra irrepſerunt. Magnam jam conſpicati regiam, intrarunt, & viros heic proceræ ſtaturæ cernunt. Ad ſolium accedentes Utgardiæ Loconem ſalutant; qui ſero adſpiciens iiſdem irriſit loquendo: Longum eſſet de longo itinere interrogare veras narrationes, cum Oeko Torus parvulus quidam puerulus

* Juxta Reſenianos codices, ad *Middag*, Medium diei.

factus eſt. Major vero revera ſis, neceſſe eſt, quam mihi appares. Quibus vero artibus excercendis eſtis aſſveti commilitones? Nemo enim noſtrum eſt, qui artem aliquam non callet. Loco dicit, nulli hac in aula in cibo ſumendo ſe eſſe ceſſurum. Reſpondet Utgardiæ Loco: hoc etiam artis eſt, præſtito promiſſo tuo, quod experiendum. Hic ergo viro cuidam, ſcamno inſidenti, nomine Logo, accerſito præcepit certamen cum Locone inire. Tunc linter quædam, carne repleta, illata fuit, & in pavimento collocata. Ad alterum finem lintris Loco, ad alterum vero Logus, conſedit, uterque, cibum quam celerrime conſumendo, in medio lintris ſubſiſtentes. Loco jam omnem de oſſibus conſumſit carnem, at Logus & carnem & oſſa & lintrem; unde etiam victor diſceſſit.

* Tunc interrogat Utgardiæ Loco, cui ludo aſſvetus eſſet juvenis iſte. Telephus reſpondit ſe ſoleis ligneis currendo cum quolibet aulicorum ejus eſſe certaturum. Ille vero hoc bonam eſſe artem pronunciat, mandans, ut optime ſemet præpararet, ſi hanc excerceret victurus. Egreſſus ergo multumque progreſſus accerſivit puerum quendam, nomine Hugonis, eique præcepit, primum cum Telepho percurrere ſtadium. Hugo vero illi adeo antevertit,

* Hic incipit Fab. XXIV. apud Mallet, p. 125.

ut

ut juxta metam reverſus eidem obviaverit. Tunc Utgardiæ Loco locutus eſt: Magis tibi feſtinandum eſt, attamen huc advenerunt viri non tardiores. Tunc aliam propoſitam metam adveniens Hugo celerrime revertitur, quum adhuc Telepho baliſtæ jactus reſtaret. Tunc locutus eſt Utgardiæ Loco: Optime mihi Telephus videtur currere; eum vero ludendo vincere athletam non crediderim. Tertium vero illis percurrentibus ſtadium, experiamur, quis victor ſit. Jam vero, Hugone metam contingente, Telephus ad medium ſtadii nondum pervenit. Jam ſatis hoc experti omnes.

* Tunc Utgardiæ Loco, Quam, inquit, tu Tore, calles artem? Et num tu illis tantum præſtas, ac de te relatum accepimus, tuiſque facinoribus? Qui reſpondet, ſe potiſſimum bibendo eſſe certaturum cum aliquo aulicorum ejus. Loco Utgardiæ reſpondet: Hoc fiat. Palatium ergo ingreſſus, juſſit adferri cornu expiatorium, ex quo aulici bibere conſveverant. Hoc Toro porrecto, Bene, inquit, bibere videtur, qui unico hauſtu exhauſerit. Quidam vero duabus vicibus evacuant. Nemo vero adeo eſt miſerabilis, qui non ter bibendo exinaniverint. Toro videtur hoc cornu non quidem magnum, attamen perquam longum. Vehementer ſitiens, cornu ori applicato, ſtrenue ſibi ingurgitat merum, ſæpius ſuper

* Fab. XXV. apud Mallet, p. 126.

cornu caput ſuum non inclinaturus. Remotum autem ab ore cornu intuens, reperiit paulo minus eidem quam antea, ineſſe. Tunc Utg. Loco. Bene potatum eſt, non vero adeo multum. Fidem nunquam adhibuiſſem relaturis, Aſo-Torum plus bibere non poſſe. Altera vice Tibi bibendum eſt. Torus nihil reſpondet; ſed cornu ori applicatum exhaurire deſtinavit. Certat jam bibendo quantum valuit. Sed adhuc cernit, minimam cornu extremitatem exaltari non poſſe. Cornu intuenti apparet, minus quam prima vice exhauſtum. Jam vero ſine periculo effuſionis ferri potuit. Tunc Utgardiæ Loco: Quid, inquit, jam valet Torus? vis jam Tore a talibus abſtinere hauſtibus, & tamen ſupremus cenſeri? ita mihi videtur, ut tertia vice bibas, qui hauſtus tibi maximus eſt deſtinatus. Heic vero non tantus habeberis vir, quantum Aſæ te vocant, ſi aliis in rebus te præſtantiorem non præſtiteris. Tunc Torus, ira accenſus, cornu ori admoto, quam maxime valuit, bibens certavit. Jam cornu inſpiciens cernit, tandem merum paulullum deſediſſe. Quo cognito, cornu recipiendum porrigit, ultra non bibiturus. Jam Utgardiæ Loco locutus: Facile eſt viſu, potentiam tuam non eſſe magnam: ſed viſne ulterius ludere? Torus periculum ulterius eſſe faciendum, reſpondit. Mirum vero mihi videretur, ſi domi eſſem cum Aſis, & tales potiones ibi

parvæ haberentur. Qualem vero ludum proponitis? Utgard. Loco. Juvenum ludus eſt, ut cattum meum de terra elevent. Ita vero cum Aſo-Toro loqui non poſſem, niſi vidiſſem, eum minoris eſſe virtutis, quam fama mihi vulgaverit. Tunc cattum coloris cinerei ſuper pavimentum Palatii proſilientem, valde magnum, Torus adgrediens, manu medio ventri felis ſuppoſita, elevaturus eſt. Felis vero incurvans dorſum, & quantum Torus manum ſuſtulit, felis alterum pedum ſuorum elevavit. Tunc Utgard. Loco. Ita evenit, ut cogitavi; felis enim grandis eſt, tu vero brevis et parvus. Torus reſpondet: Cum parvus ſim, accedat huc quilibet veſtrum, mecum ut luctetur; et jam quidem cum iratus ſum. Utg. Loco. circumſpiciens regeſſit: Video hic neminem, qui non ducat ſe parum laudis mereri tecum luctando. Advocate igitur anum iſtam, quæ me enutrivit, quacum eris luctaturus. Illa enim majores proſtravit juvenes, & ut mihi videtur, te non debiliores. De iſta pugna nihil aliud relatum accepimus, quam, quo fortius Torus eam fuerit aggreſſus, eo immobilior ſteterit. Jam vero, anu excogitante ſtratagemata, Torus pedes figere non potuit, facto vero impetu vehementiſſimo, Toroque in genua proſtrato, finem fieri, voluit Utg. Loco, dicens, Plures Toro non eſſe ad certamen provocandos.

* Tranſacta hic nocte, mane Aſæ ſeſe ad iter ingrediendum accingunt. Ille [Utg. Loc.] hos per plateam comitatus, interrogat, quænam via Toro ingredienda eſſet. Torus vero, dicit fore, ut hi homines eum parvulum vocarent virum. Utg. Loco. Jam tibi, urbe egreſſo, verum dicamus. Nunquam illam fuiſſes ingreſſus, ſi ſciviſſem te viribus adeo prodigioſis pollere uti revera polles. Faſcinatio vero oculorum facta fuit primo in ſylva, egoque antea tibi obviam factus ſum. Teque peram viatoriam ſoluturo, hæc conſtricta erat magno ferro. Unde aperiens, via non inventa, malleo me ter percuſſiſti, & licet primus ictus eſſet leviſſimus, attamen tantus ut omnino ſuperatus fuiſſem, ſi fuiſſet inflictus. Aſt quod videbas in palatio meo rupem quandam, in cujus cacumine tres quadratæ erant valles; una profundiſſima; hæc fuerunt veſtigia mallei tui. Rupem enim ictui oppoſui. Loco cum Animo, cui nec ille, neque ullus alius antevertere valet. Maxime vero mirum fuit, quando de cornu bibebas, cujus altera extremitas mari adhæret, unde ſinuum origo. Poſthac elevaſti Angvem Midgardiæ, felem ſublaturus. Te vero alterum pedum ejus elevante, nos omnes valde perterriti fuimus. Deinde cum Senectute luctatus, exiſtimaſti tibi cum anu negotium eſſe. Eam nemo in genua proſtravit. Vos vero me ſæpius domi nolite

* Fab. XXVI. apud Mallet, p. 129.

con-

convenire. Tunc Torus, elevato malleo, nullum videt, neque Utgardiæ Loconem, nec urbem.

HISTORIA VICESIMA QUARTA *.

Quomodo profectus fuerit Torus ad extrahendum anguem Midgardiæ.

HIS peractis, Torus domum festinanter reversus, anguem Midgardiæ inventurus, gigantem quendam, nomine Eymeri, adiit. Mane vero, gigas abitum parans, piscandi ergo, Toro comitaturo respondit, talem pumilionem sibi nulli esse auxilio. Frigescas, necesse est, me tam diu, tamque procul a littore, sedente, ac mihi mos fuerit. Torus, ei valde iratus, dixit hoc non esse verum, interrogans, quidnam hamo ad inescandum suspenderetur. Ei hoc acquirendum, dixit Eymer. Hinc Torus, capite uni bovum Eymeri, nomine Himinrioderi, extorto, ad scalmos desidens, fortissime, uti Eymeri videbatur, remigavit. Hic, cognito, perventum esse ad solitum piscandi locum, subsistendum esse, dixit. Toro, se ulterius esse remigaturum, dicenti respondit Eymer, periculum instare a Midgardiæ angue. Toro autem ulterius remigaturo, contristatus fuit Eymer. Torus

* Fab. XXVII. apud Mallet, p. 134.

filum piſcatorium explicuit, impoſito capite hamo, quem profundum petentem devorávit anguis. Qui, transfixo palato, ambos Tori pugnos interſcalmio duriter impegit. Hinc Torus, viribus perfuſus divinis, tam firmis ſtetit talis ut, ambo pedes carinam penetrarent, in profundo ſubſiſtentes, anguemq; ad latus navis attraheret. Horribilius vero ſpectaculum vidit nemo, quam quum Torus anguem intuitus, hic vero ſurſum proſpectans venenum ſpiravit. Gigas metu palleſcens, viſo angue, undiſque in cymbam inundantibus, Toroque malleum apprehendente, arrepto cultello, filum Tori juxta interſcalmium præcidit. Anguem vero ad profundum redeuntem malleo percuſſurus erat Torus; Giganti autem, inflicta, ut caderet, alapa, caput amputavit. In terram vero vadavit. Tunc Gang. Magna hæc fuit victoria. Har reſpondet.

HISTORIA VICESIMA QUINTA *.

De morte Apollinis, atque itinere Mercurii ad infernum.

MAJORIS momenti fuit ſomnium Apollinis, de ingruente periculo, [Balderi] quod Aſis retulit. Frigga pacem & immunitatem ei adprecata eſt, ne ei eſſet nocumento

* FAB. XXVIII. apud Mallet, vide p. 138.

mento ignis, aut ferrum, aut aqua, aut metallum, aut ſaxa, aut arbor; nec morbus, neque animalia, aveſve venenoſique ſerpentes. Quo facto, hic fuit Apollinis ludus, ut eum in concionis mediò ſtantem, quidam jaculando, quidam cædendo, quidam lapidando, peterent: ei vero nihil nocuit. Quod ſpectaculum Loconi admodum diſplicuit. Fenſalam ergo adiit Friggam conventurus, aſſumta forma anili. Friggæ perconctatæ, quid in conventu agerent, reſpondet, omnes in Apollinem jacula mittere, ſine ulla ejus læſione. Frigga ait, nec arma, neque ligna Apollini eſſe mortifera. Juramenta enim ab omnibus accepi. Tunc anus: Num omnia juraverunt, ſe Apollini honorem deferre? Reſpondet Frigga, arbuſculam quandam ad latus occidentale Valhallæ creſcere, nomine Miſtiltein, viſamque ſibi nimis teneram, quæ juramento obſtringeretur. Muliere diſparente, Loco ad Miſtiltein abiens, eadem radicitus eruta, forum adiit. Hœderus vero in extremitate coronæ ſubſtitit, cum cœcus eſſet. Tunc Loco eum alloquens dixit: Quare tu in Apollinem nihil mittis? Hic reſpondet: Cum cœcus ſim, accedit, quod etiam ſim inermis. Loco: Fac tu uti reliqui, eumque adgredere. Ad eum ego te adducam. Mitte in illum hunc baculum. Hœderus aſſumto Miſtilteine Apollinem transfixit. Et hoc fuit infeliciſſimum jaculum & inter homines &

inter Aſas. Jam alter alterum adſpicit, omneſque facti atrocitate perterriti fuerunt. Nemo vero vindictam ſumere potuit, in aſylis nempe. Omnes ſummopere lugebant, maxime vero Odinus. Hic ſine modo fletus fuit. Tunc Frigga dixit, omnes ſuos amores demerituro ad infernum eſſe equitandum Apollinis redimendi cauſa. Hermannus, Odini filius, profectus fuit Sleipnero vectus. Navi Ringhornæ Apollo impoſitus fuit, quam adduci voluerunt Aſæ, cum exſtructa pyra. Fieri autem non potuit, antequam advenit Hyrekena, lupis vecta, utens ſerpentibus pro habenis. Quatuor Odinus Pugiles, qui furore corripi ſolerent, equos cuſtodire juſſit. Hi autem habenas moderare non valuerunt. Illa navem protraxit, primoque attractu ignis fumavit ex lignis ſubjectis. Toro autem eandem percuttere volenti obſtitere reliqui Aſæ. Funus jam Apollinis pyræ impoſitum fuit, quo cognito, Nanna, Nefii filia, dolore crepuit. Torus rogum Miolnero conſecravit, Nanumque Liten pedibus pyræ admovit. Hic aderant omnes Aſæ. Frejer curru vectus, quem trahebat ſus Gallhorſtius, ſeu Sligrutannius. Hemdalius Gulltoppio vehebatur. Frejæ vero currum trahebant feles ejus. Hic etiam fuerunt Rimtyſſi omnes. Odinus rogo annulum Drypnerum injecit, una cum equo & phaleris.

Her-

* Hermannus per decem noctes equitando pervenit ad amnem Gialliam, adque pontem, auro oneratum. Hujus cuſtos erat Modguder, quæ dixit: Ante lucem Apollo hic prætervectus, una cum quinque millibus: Tu vero ſolus non minorem excitas ſonum. Tunc portam inferni advectus fratrem ſuum conſpiciens, quod ſibi mandatum fuerit, aperuit. Hæc vero ſola erat & unica, conditio, ſub qua demitteretur, ſi res omnes & animatæ & inanimatæ, una cum Aſis, eum deplorarent. Alias in inferno detineretur. Apollo tradidit ei annulum Drypnerum; Nanna vero tranſmiſit cingulum ſuum Friggæ. Fullæ vero annulum ſuum. Tunc Hermannus iterum Aſgardiam adiens hæc narravit.

Tunc Aſæ mandarunt, ut res omnes lacrimis Apollinem ab inferno redimerent. Homines nempe, animantia, terra, & lapides. Arbores, & omnia metalla, Apollinem deploratunt, uti ſine dubio vidiſti, has res lacrimari omnes tempore frigoris & caloris. Ferunt, Aſas inveniſſe giganteam quandam mulierem in ſaxo quodam, cui nomen Dœka: hac, ut reliqua omnia, juſſa ploratu ſuo Apollinem ab inferno liberare, reſpondet, *Dœkæ plorandum eſt ſiccis lacrimis Apollinis funus: Licet fleant viva ſeu mortua. Retineat infernus quod habet.* Hoc experimentum Loconis fuit.

* Fab. XXIX. apud Mallet, p. 149.

Quo

* Quo cognito, Dii Loconi irati fuerunt. Hic vero in monte quodam habitavit, ejuſque domui quatuor fuere oſtia, ut in omnes plagas circumſpicere poſſet. Interdiu vero erat in Eranangeri amnis præcipitio, aſſumtis ſalmonis exuviis. Memor fuit, fore, ut Aſæ ſibi inſiderentur. Hinc aſſumtum lineum in feneſtratas colligavit plagas, perinde ac rete eſt confectum. Tunc Aſas advenientes cernit. Odinus eum a Lidaſcalvia conſpicatus fuit. Loco, reti in ignem projecto, in amnem ſeſe præcipitavit. Kvaſer omnium primo ingreſſus, quippe qui ſapientiſſimus erat, hoc ad piſcandum admodum utile judicavit: Et juxta formam cineris adusti rete aliud confecerunt. Ad cataractam euntes, Torus unum finem ſolus tenuit, reliqui autem Aſæ alterum. • Loconem vero inter duos lapides deliteſcentem caſſes prætereunt. Iterum trahentes, adeo rete onerant, ut ſubtus elabi nequiret. Tunc Loco, rete fugiens, & ad pontum perveniens, reverſus rete tranſilivit, in cataractam reverſurus. Aſæ, cognito curſu ejus, in duos diſtribuuntur ordines. Torus vadando rete ſequitur, & omnes ad ipſum mare ducunt. Loco vero, cognito periculo præſentiſſimo, ſi in mare reverteretur, rete tranſiliit. Torus autem eum manu apprehendit. Ille vero cum lubricus eſſet, hujus dextra figi nequivit priuſquam ad pinnam

* Fab. XXX. apud Mallet, p. 154.

caudæ.

caudæ. Quamobrem ſalmo hac ſui parte tenuiſſimus.

* Loco jam captus atque ſine ulla commiſeratione in antrum quoddam traductus. Treſque aſſumtas petras erigentes perforarunt. Loconis etiam filios, Valum nempe & Narium, adduxere, illum transformarunt in lupum. Quo facto Valus Narium dilaceravit. Jam Aſæ hujus aſſumtis viſceribus Loconem ſuper tres acuminatas petras colligarunt, quarum una humeris ſuppoſita fuit, altera lumbis, tertia vero poplitibus; factaque ſunt hæc ligamina ferrea. Skada aſpidem ſuper ejus appendit faciem; Siguna vero pelvim veneni ſtillis exceptis plenam evacuante, venenum in faciem ejus decidit. Hic Loco adeo horret & ringitur, ut terra moveatur. Hic jacebit uſque ad Ragnarœk (Deorum tenebras).

HISTORIA VICESIMA SEXTA †.

De Fimbulvetur & Ragnarœk.

QUID de Fimbulvetur narrare potes? ait Gang. Har: Tunc ex omnibus cœli plagis nix irruet. Tunc vehemens erit frigus atque ventus. Solis nullus eſt uſus. Hæc hyems conſtat tribus hyemibus ſimul,

* Fab. XXXI. apud Mallet, p. 157.
† Fab. XXXII. apud Mallet, p. 159.

nulla

nulla interveniente æſtate. Præcedunt autem tres aliæ hyemes, & tunc totum per orbem erunt bella, fraterque alter alterum interficiet, avaritia ductus. Nec patris, nec filii rationem habebunt interfectores: ita dicitur. *Fratres mutuo conflictentur, ſeque mutuo necent. Tunc conſobrini conſanguinitatis obliti erunt. Permoleſtum tunc erit in mundo Multum adulterium: Ætas barbata; ætas enſea. Clypei ſecantur. Ætas ventoſa; Luporum ætas: Uſquedum mundus corruat.* Tunc unus alteri non parcet. Lupus ſolem devorabit, quod hominibus magnum adfert damnum. Tunc alter lupus lunam devorat. Stellæ de cœlo cadunt. Terra tremeſcit. Montes, & arbores, radicitus evelluntur. Vincula & ligamina rumpuntur. Tunc Feneris lupus ſolvitur. Tunc æquora in continentem exundant, angue Midgardiano in Jotunheimiam feſtinante. Tunc navis Naglfara ſolvitur, quæ fabricata eſt mortuorum hominum ungvibus. Propterea admittendum non eſt, ut quis ungvibus non præciſis moriatur, cum hac ratione magna ſuppeditetur materia navi Naglfaræ, quam ſero confectam optarent & Dii & homines. In hac vero maris exuberantia Naglfara undis innatare incipit. Hujus gubernator eſt Hrymer. Feneris lupus expanſo rictu procedit, inferiore maxilla terram, ſuperiore vero cœlum, tangente. Latius adhuc os diduceret, ſi daretur ſpatium. Midgardiæ anguis venenum

nenum ſpirat, & ſuper eum cœlum diffinditur. Et in hoc fragore Muſpellſonii exeunt equis vecti. Primus equitat Surter. Hunc ignis ardens & præcedit & inſequitur. Gladius ejus ſolem ſplendore imitatur. His vero equitantibus, frangitur Bifroeſta. Hi in campum Vigiridem, ſequentibus Lupo Fenere, & angue Midgardiæ vehuntur. Hic adeſt Loco, comite Hrymero. Loconem omnes genii infernales comitantur. Muſpellſſonii ſuum proprium ducunt agmen, admodum corruſcans. Campus Vigiridis eſt centum gradus quaquaverſum. Heimdaler cornu Giallinum vehementiſſime inflat, Deos excitaturus omnes, ad judicium convocandos. Odinus equitat ad fontem Minois *, hunc conſulturus. Tunc Fraxinus Ygdrafil tremeſcit; nec ulla res, ſive in coelo, ſive in terra, jam timoris eſt expers. Aſæ armantur, in campum proditurî, una cum Monheroibus univerſis. Odinus omnium primus vehitur, capite aurea caſſide conſpicuo, lupo Fenerî obviaturus. Torus cum angve Midgardiano pugnat. Frejerus cum Surtio conflictatus cadit, optimo deſtitutus gladio. Canis Garmer, ad Gniparam lucum alligatus, jam ſolvitur, cumque Tyro congreditur, amboque cadunt. Torus angvem Midgardiæ occidens, novem ſaltem greſſus venenum ſerpentinum præteriens, cadit. Odinum lupus devorat, &

* Forſan, ‘ Frontem Minois.’ *Iſl. Minis-brunz.* T.

hæc

hæc eſt mors illius. Tunc Vidarus accurrens, altero pede inferiorem beſtiæ premit maxillam. Huic ille eſt calceus, qui per longum temporis intervallum confectus fuit, collectis particulis ex calceis, pedicis & calcaneo, aptandis. Hæ ergo particulæ abjiciendæ ſunt, ſi Aſis conſulendum voluerimus. Altera manu ſuperiorem lupi maxillam apprehendens tantopere os lupi dilatat, ut lupus moriatur. Loco & Heimdaler mutuo certamine occumbunt. Tunc Surtius ignem toti injicit terræ, totum exurens mundum, uti his teſtatur Sybilla [Voluſpa]: *Altum inflat Heimdaler Cornu ſublevatum: Loquitur Odinus cum capite Mimis: Concutitur Ygdraſil Fraxinus erecta, Perſonat frugifera arbor. Aſæ foro celebrando occupantur. Quid apud Aſas? Quid apud Aſinias? Ingemiſcunt Nani, Ante fores ſaxeas, Montium incolendorum gnari. Noſtiſne adhuc? nec ne? Sol obſcuratur; Terra mari immergitur. Cadunt de cælo ſplendentes ſtellæ. Aſcendit vapor una cum igne. Dominatur vehemens calor, Etiam in ipſo cælo.*

* Gangl. Quid tunc futurum eſt, exuſto cœlo, mortuiſque & diis & hominibus omnibus? Har: Quonam in mundo tunc habitabimus? Tunc pergit Tertius Har: Multæ ſunt manſiones bonæ; & multæ malæ & miſeræ. Optimum diverſorium in Gimle cum Surtio; & generoſiſſimus potus

* Fab. XXXIII. apud Mallet, p. 164.

ſup-

ſuppeditatur in Brimle, ſeu in iſta aula, quæ Sindri vocatur. Ibi habitant boni viri et juſti. In Naſtrandis magna eſt aula, verum peſſima. Oſtium ſeptentrionem verſus ſpectat. Hæc tota ſerpentibus conſtructa eſt; capita vero ſerpentina per foramina intus pendent, & veneni adeo multum exſibilant, ut magnus hinc evadat amnis, in quo vadandum eſt perjuris & homicidis, uti hiſce perhibetur: *Aulam novi ſtare, Procul a ſole, In Næſtrandis Verſus Boream ſpectant fores. Veneni guttæ ſtillant per feneſtras. Hæc aula facta eſt ex ſpinis ſerpentinis. Hic vadabunt Trans rapidos amnes Homines perjuri, Et ſicarii. Sed in Hvergelmio Eſt peſſima conditio; Ibi enim Nidhoggius* (Diabolus) *excarnificat Cadavera mortuorum.* Tunc Gang. Annon adhuc vivent quidam Deorum? Reſpondet Har: Terra ex mari emergit, admodum viridis, & ornata agris, ſine ſatione frugiferis. Vidar & Atlas * vivunt, nec nigra flamma quicquam damni eis intulit. Hi habitabunt in campo Idæ †, ubi antea erat Aſgardia. Huc adveniunt Tori filii, Magnus & Modius, (Mannus), habentes Miolnerum. Huc accedunt Apollo ‡ & Hauderus ab inferis, ſermocinando alter alteri, in memoriam res ſuas ipſorum geſtas revocans. De angue Midgardiæ, & lupo Fenere multa commemorant. Tunc aureas, quas Aſæ poſſederant, crepidas ibi in gra-

* Iſl. *Vali.* † Iſl. *Eytha.* ‡ Iſl. *Balldr.*

mine

ſnine inveniunt; uti hic dicitur: *Vidar & Atlas Incolent aſyla Deorum, Extincta nigrâ flamma: Mannus & Magnus Miolnerum habebunt, Vignis filii ad judicium athleticum. Sed in cadavere Minois latent Nymphæ, graſſante nigra flamma. Lif & Lifdræſer, ibi in carne Ymii ſeſe occultant, Et rore matutino nutriuntur per omne ævum.* Sol filiam genuit, ſibi ſplendore non cedentem, paterna* calcaturam veſtigia. *Unicam filiam Genuit rubicundiſſimus ille rex Antequam eum Feneris devoraverit, Quæ curſurâ eſt, Mortuis diis, Viam maternam, hæc virgo.*

Jam cum Ganglerus hæc audiret narrata, magnus fit ſtrepitus, jamque in planitie quadam conſtitutus fuit. Aſæ vero, cum has narrationes audiviſſent, antiquorum Aſarum nomina ſibi tribuerunt, ut, præterlapſo magno temporis intervallo, nemo dubitaret hos, qui jam vixiſſent, Aſas pro antiquiſſimis illis Aſis, jam commemoratis, reputare. Unde evenit, ut Auko Tor vocaretur Aſa Tor.

* *Potius*, ' materna.'

FINIS AUSCULTATIONIS GYLFII.

FINIS EDDÆ.

ADDITIONAL

NOTES to VOLUME I.

Page 13. *line* 6. " Finns or Laplanders *."

* NOTE. Our Author ſpeaks of theſe, as if they were but one; whereas they are two diſtinct people.

Page 18. *line* 9. " a language quite different from " theirs *."

* NOTE. It is now ſaid that the Language of the Greenlanders is nearly the ſame with that of the American Savages in Newfoundland, and on the coaſt of Hudſon's Bay. To prove which aſſertion, it is related, that a few years ago a Moravian miſſionary, who had long reſided among the Greenlanders, went by the favour of Commodore Paliſer to Newfoundland; that he there met with a tribe of Indians, who, at firſt ſight, were ſhy and reſerved, but hearing him addreſs them very intelligibly in a dialect of their own tongue, cried out in a ſort of tranſport, " Our " friend is come!" Theſe Moravians or Hernhuters have, by moſt diſintereſted labour and wonderful perſeverance, converted to Chriſtianity and civil life great numbers of Greenland ſavages. See CRANTZ's " Account of Greenland," in 2 vols. 8vo.

Page 105. *line* 19. " ſcum and ice *."

* NOTE. This part of the Icelandic Coſmogony probably owes its exiſtence to the appearance of the ſurface of Iceland, which, according to the accounts of Geographers, bears evident marks of fire, and ſeems to conſiſt chiefly of matter thrown out by Volcanoes.

Page 129. *line* 15. " worſhip *."

* NOTE. Our Author has here fallen into a ſmall inadvertency; for ſurely the ancient Worſhip in

TEMPLES is not proved by the Altars found ſcattered in the WOODS and MOUNTAINS.

Page 204. *line* 26. " jeering his enemies *."

* NOTE. We have an inſtance of the ſame unconquerable ſpirit, but of much later date, in our own iſland; which I ſhall quote from a very curious book lately publiſhed. Jevan ap Robert ap Meredith (a Welſh Gentleman in the fifteenth century) having taken two of his countrymen who had been concerned in a murder, " commanded one of his men " to ſtrike off their heads, which the fellow doing " faintly, the OFFENDER told him, that if HE had " HIS neck under his ſword, he would make his " ſword take better edge than he did: ſoe reſolute " were they in thoſe dayes, and in contempt of " death; whereupon Jevan ap Robert, in a rage, " ſtepping to them, ſtrucke of their heads." See the hiſtory of the Gwedir family, by Sir John Wynne. Lond. 1770. 12mo. p. 107.

Page 296. *line penult.* " a North-eaſt Paſſage to the " Indies *."

* NOTE. I fear our Author has attributed too much knowledge to our great King ALFRED, and ſpeaks of his attempt with modern ideas. I do not recollect that, in the Anglo-Saxon Relation, there is any mention made of the Eaſt-Indies; of which K. Alfred poſſibly knew nothing: he wanted to have the northern coaſts of Europe and Aſia explored, probably without knowing where ſuch a voyage might lead to.

Page 309. *Additions to* NOTE (*).

To render the accounts of theſe exceſſive entertainments credible, it ſhould be conſidered, that the ancient Scandinavians had probably large flocks, which were plentifully killed upon theſe occaſions; then the northern ſeas abound with fiſh: and their banquets were probably diſtinguiſhed rather by the quantity of groſs ſimple food, than by the rarity of the viands, or the nice art in preparing them.

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Page 367. *addition to the ſmall* NOTE (*).

Vid. *Prefat. (à Dom. Joh. Ihre ſcript.) in Librum cui Titulus,* " *Diſſertatione Philologicâ Ulphilas Illuſtratus, Authore Ericus Sotberg. Anno* 1752. *Holmiæ. 4to.*"

Vid. " *Diſſertatio Academica, de Lingua Codicis Argentei: a Nathaniele Thenſtadt. Anno* 1754. *Upſaliæ. 4to.*"

" *Diſſertatio Hiſtorico-Philologica de Ulphila ſeu Verſione IV. Evangeliſtarum Gothica. Georg. Fredericus Eupelius.* 1693. *Witteburgæ.*"

CORRIGENDA in Vol. I.

Pref. pag. v. *line* 10. *dele* now.
viii. *note* ‡. *l.* 5. *read.* " *Cantabrigiæ.*"
xix. *l.* 30. *for* inventive hands, *r.* fruitful invention.
xxiii. *l.* 6. *r.* it is ſurpriſing that.
xxvii. *l.* 5. *r.* ULPHILAS.

Page 4. *l.* 23. *for* other fruits of the earth, *read* other productions and advantages.
11. *l.* 10. *for* in the coaſts, *r.* on the coaſts.
17. *l.* 21. *read* " 40 Daniſh Miles."
21. *l. ult. & alibi, for* epoque, *r.* epoch.
25. *l.* 13. *r.* with ſo many.
80. *l.* 22. *r.* intrepid themſelves.
ibid. l. 23. *for* derived, *r.* drew.
81. *l.* 19. *for* features, *r.* traits.
90. *l.* 2, 3. *r.* his name and worſhip. All that
91. *note* †. *for* 1748. *r.* 1743. *and ſubjoin* T.
97. *l. laſt but* 3. *r.* I ſhall only point out.
101. *l* 19. *r.* Fulla or Fylla.
109. *l.* 5. *for* liberty, *r.* freedom.
ibid. l. 12. *for* in, *r.* into.
111. *l.* 14. *r.* they are unalterable.
112. *note* (*) *ſubjoin* T.
117. *ult. dele* here.
139. *l.* 6. *r.* TEUTAT.
155. *l.* 19. *r.* Harold Harfagre.
165. *laſt line but* 4. *for* a troop, *r.* troops.
168. *l.* 3. *r.* conqueſt by Odin.
192. *note* †. *l.* 8. *for* in proofs, *r.* in proof.
ibid. l. ult. r. Sun.
194. *l.* 2. *for* object, *r.* oppoſe.
ibid. l. 7. *for* from, *r.* under.
197. *l.* 8. *r.* of their childhood.
ibid. l. 20. *r.* which was ſignified by their receiving.
232. *laſt line but* 8. *r.* fields.
242. *l.* 8. *r.* have the proofs.

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Pag. 247. *l.* 19. *for* profeſſions, *r.* traffic.
252. *l.* 13. *for* income, *r.* ſubſiſtence.
261. *l.* 3. *for* derived, *r.* deduced.
291. *l.* 1. *for* manufactory. *r.* factory.
296. *l.* 11. *for* lately was, *r.* was lately.
297. *note, l.* 10. *r.* a Norwegian who had been ſent by him into the Northern Seas, to make diſcoveries. The narrative
334. *l.* 10. *r.* in the fifth Century.
354. *l.* 9. *r.* if indeed theſe are not.
357. *note* (*) *l.* 15. *r.* In this, JANUARY
370. *note* (*) *l.* 13. *for* Nander, *r.* Nauder.
381. *l.* 7. *for* have, *r.* hath.
409. *l.* 8. *r.* obſerving other nations.
ibid. l. 12, 13. *r.* combats - - - divides - - - triumphs.
410. *note* (*) *l.* 3. *r.* on this ſubject.

CORRIGENDA in Vol. II.

Introd. pag. vi. *note, line* 7. *read* Pelloutier.
ibid. col. 2. *l.* 7. *from the bottom, r.* derive their deſcent both from.
xxxi. *l.* 6. *r.* a pretty thick quarto volume.

Pag. 37. *Cancel the ſmall note* (*).
127. *to the note ſubjoin* T.
134. *l.* 2. *for* Journey, *r.* Voyage.
160. *l.* 13. *r.* render it totally.
195. *note, l.* 8. *r.* Puttenham.
196. *to note* (*) *ſubjoin* T.
198, 199. *to the three notes ſubjoin* T.
198. *note, col.* 1. *4th line from the bottom, r.* Celtic.
209, 215. *to the notes ſubjoin* T.
233. *l.* 2 *for* banniers, *r.* banners.
240. *dele* T *from the note.*
297. *l.* 15. *r.* atque in ſaxis.
299. *l* 13. *for* et jam, *r.* etiam.
320. *l.* 16. *r.* pretioſiſſimæ.
342. *laſt line but three, r.* Apollinis [ſc. Balderi], de ingruente periculo.

FINIS.

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